

THE
DOCTRINE
OF
ORIGINAL SIN:

ACCORDING TO
SCRIPTURE, REASON, *and* EXPERIENCE.

By JOHN WESLEY. *R*



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THE
DOCTRINE

ORIGINAL SIN

ACCOUNTED BY

JOHN H. SCHMIDT, D.D.



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T H E
P R E F A C E.

1.  Few Years ago a Friend put into my Hands Mr. Taylor's "*Doctrine of Original Sin*"; which I read carefully over and partly transcribed: And have many Times since diligently considered. The Author is doubtless a Person of Sense, nay, of unusually strong Understanding, joined with no small Liveliness of Imagination, and a good Degree of various Learning. He has likewise an admirable Command of Temper, so that he almost every where speaks as one in good Humour. Add to this, that he has a smooth and pleasing, yet a manly and nervous Stile. And all these Talents he exerts to the uttermost, on a favourite Subject, in the Treatise before us: Which he has had Leisure for many Years, to revise, file, correct and strengthen against all Objections.

2. So finish'd a Piece surely deserves the Consideration of all those Masters of Reason which

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the Age has produced. And I have long hoped, That some of those would attempt to shew, how far the Doctrines there laid down is true? And what Weight there is in the Arguments which are produced, in Confirmation of it. I know not how to believe, That all the Clergy in England are of the same Opinion with this Author. And certainly there are some whom all his Skill in Greek, and even in Hebrew does not make afraid. I should rejoice had any of these undertaken the Task, who are in many Respects better qualified for it: Particularly in this, That they have Time upon their Hands; they have full Leisure for such an Employment. But since † none else will, I cannot but speak, tho' lying under many peculiar Disadvantages. I dare not be silent any longer: Necessity is laid upon me, to provide those who desire to know the Truth, with some Antidote against that deadly Poison, which has been diffusing itself for several Years, thro' our Nation, our Church, and even our Universities. Nay One (I hope, only One) Father of the Church has declared, "That he knows no Book more proper than this, to settle the Principles of a young Clergyman." Is it not Time then for the very Stones to cry out?

3. *FOR this is not a Point of small Importance; a Question that may safely be determined*
either

† Since the writing of this, I have seen several Tracts, which I shall have Occasion to take Notice of hereafter. There are likewise many excellent Remarks on this Subject, in Mr. Hervey's Dialogues.

either Way. On the contrary, it may be doubted, Whether the Scheme before us, be not far more dangerous than open Deism itself. It does not shock us like barefaced Infidelity: We feel no Pain, and suspect no Evil; while it steals like Water into our Bowels, like Oil into our Bones. One who would be upon his Guard in reading the Works of Dr. Middleton or Lord Bolingbroke, is quite open and unguarded in reading the smooth, decent Writings of Mr. Taylor: One who does not oppose, (far be it from him!) but only explain the Scripture; who does not raise any Difficulties or Objections against the Christian Revelation; but only removes those with which it had been unhappily incumber'd for so many Centuries!

4. I SAID, "*Than open Deism.*" For I can't look on this Scheme as any other than old Deism in a new Dress: Seeing it saps the very Foundation of all Revealed Religion, whether Jewish or Christian. "Indeed, my L—, said an eminent Man to a Person of Quality, I can't see that we have much Need of Jesus Christ." And who might not say, upon this Supposition, "I can't see that we have much Need of Christianity." Nay, not any at all; for they that are whole, have no Need of a Physician: And the Christian Revelation speaks of nothing else, but the great Physician of our Souls: Nor can Christian Philosophy, whatever be thought of the Pagan, be more properly defined than in Plato's

vi. P R E F A C E.

Words: It is Θεραπευτική ψυχῆς. The only true Method of healing a distemper'd Soul. But what Need of this, if we are in perfect Health? If we are not diseased, we do not want a Cure, If we are not sick, why should we seek for a Medicine to heal our Sickness? What Room is there, to talk of our being renewed in Knowledge or Holiness, after the Image wherein we were created, if we never have lost that Image! If we are as knowing and holy now, (nay far more so) than Adam was immediately after his Creation? If therefore we take away this Foundation, That Man is by Nature foolish and sinful, fallen short of the glorious Image of GOD, the Christian System falls at once: Nor will it deserve so honourable an Appellation, as that of a cunningly devised Fable.

5. IN considering this Confutation of the Christian System, I am under some Difficulty from Mr. Taylor's Manner of Writing. It is his Custom to say the same Thing, (sometimes in different, sometimes in nearly the same Words) six or eight, perhaps twelve or fifteen Times, in different Parts of his Book. Now I have accustomed myself for many Years, to say one and the same Thing once only. However to comply with his Manner as far as possible, I shall add at proper Intervals, Extracts from others, expressing nearly the same Sentiments, which I have before expressed in my own Words.

6. I AM

P R E F A C E. vii.

6. I AM sensible, in speaking on so tender a Point as this must needs be, to those who believe the Christian System, there is Danger of a Warmth which does no Honour to our Cause, nor is at all countenanced by the Revelation which we defend. I desire neither to shew, nor to feel this, but to speak the Truth in Love (the only Warmth, which the Gospel allows) and to write with Calmness, tho' not Indifference. There is likewise a Danger of despising our Opponents, and of speaking with an Air of Disdain. I would gladly keep clear of this also; well knowing that a Diffidence of ourselves, is far from implying a Diffidence of our Cause: I distrust myself, not my Argument. O that the GOD of the Christians may be with me! That his Spirit may give me Understanding, and enable me to think and speak as the Oracles of God, without going from them to the Right-hand or to the Left!

LEWISHAM,
Nov. 30, 1756.



O I am sensible, in printing on a
 Point as this must needs be, to keep the
 the Christian System, there is a danger of a
 Words which bear no relation to the Cause
 nor is it all countenance, the Reader understands
 we intend. I shall not be so far from
 this, but to speak the Truth in plain
 is Whigish, which the Church of England
 words, which the Church of England
 There is however a Party of Whigs in the
 ground, and of speaking with the Whigs
 shall. I shall study to be clear and
 will answer that a Whig is a Whig, and
 for him having a Disposition to be a Whig
 shall, may be so, and may not. O that the
 God of the Christian would send forth
 his Spirit more abundantly, and
 show to all eyes and hearts the Order of the
 without saying from them to the Reader
 to the end





T H E

Doctrine of ORIGINAL SIN:

A C C O R D I N G

To Scripture, Reason, and Experience.

P A R T I.

The past and present State of Mankind.

BEFORE we attempt to account for any Fact, we should be well assur'd of the Fact itself. First therefore let us enquire what is the real State of Mankind? And in the second Place endeavour to account for it.

I. FIRST, I say, let us enquire, What is the real State, with Regard to Knowledge and Virtue, wherein Mankind have been from the earliest Times? And what State are they in at this Day?

I. WHAT

I. I. WHAT is the State (to begin with the former Branch of the Enquiry) with Regard to Knowledge and Virtue, wherein according to the most authentic Accounts, Mankind have been from the earliest Times? We have no authentic Account of the State of Mankind in the Times antecedent to the Deluge, but in the Writings of *Moses*. What then, according to these was the State of Mankind in those Times? *Moses* gives us an exact and full Account; God then *saw that the Wickedness of Man was great, and that every Imagination of the Thoughts of his Heart was only Evil continually.* Gen. vi. 5, 12, 13. And this was not the Case of only Part of Mankind; but *all Flesh had corrupted his Way upon the Earth.* And accordingly God said, *The End of all Flesh is come; for the Earth is filled with Violence through them.* Only *Noah* was *righteous before God*, c. vii. 1. Therefore only he and his Household were spared, when God brought the Flood upon the World of the *Ungodly*, and destroyed them all from the Face of the Earth.

—“LET us examine the most distinguishing Features in this Draught. Not barely the Works of their Hands, or the Words of their Tongue, but *every Imagination of the Thoughts of their Heart was evil.* The Contagion had spread itself thro’ the inner Man; had tainted the Seat of their Principles, and the Source of

of their Actions. But was there not some *Mixture* of Good? No; they were *only* Evil. Not so much as a little Leaven of Piety, unless in one single Family. But were there no *lucid Intervals*? No happy Moments wherein Virtue gained the Ascendency? None: Every Imagination, every Thought was only Evil *continually*.^a

2. SUCH was the State of Mankind for at least Sixteen Hundred Years. Men were corrupting themselves and each other, and proceeding from one Degree of Wickedness to another, 'till they were all (save Eight Persons) ripe for Destruction. So deplorable was the State of the Moral World, while the Natural was in its highest Perfection. And yet it is highly probable, that the Inhabitants of the Earth were then abundantly more numerous, than ever they have been since, considering the Length of their Lives, falling little short of a thousand Years, and the Strength and Vigour of their Bodies, which we may easily gather from the Time they were to continue: To say nothing of the Fertility of the Earth, probably far greater than it is at present. Consequently it was then capable of sustaining such a Number of Inhabitants, as could not now subsist on the Produce of it.

3. LET

^a Mr. Hervey's *Theron and Aspasio*. Dial. 11.

3. LET us next take a view of the *Families of the Sons of Noah*, the Inhabitants of the Earth after the Flood. The first remarkable Incident we read concerning them is, that while *they were all of one Language, they said one to another, Let us build a City and a Tower, whose Top may reach unto Heaven, lest we be scattered abroad upon the Face of the Earth.* It is not easy to determine, what were the peculiar Aggravations which attended this Attempt. But it is certain, there was daring Wickedness therein, which brought upon them the very Thing they feared. For ^b *the LORD by confounding their Language* (not their Religious Worship: Can we suppose God would confound this?) *scatter'd them abroad upon the Face of all the Earth.* Now whatever Particulars in this Account may be variously interpreted, thus much is clear and undeniable, That all these, that is, all the Inhabitants of the Earth had again *corrupted their Way*; the universal Wickedness being legible in the universal Punishment.

4. WE have no Account of their reforming their Ways, of any universal or general Repentance, before God separated *Abraham* to Himself, to be the Father of his chosen People.^c Nor is there any Reason to believe, that the rest of Mankind were improved either in Wisdom or Virtue, when ^d *Lot and Abraham*

^b Gen. xi. 4, 9. ^c Ibid xii. 1, 2. ^d v. 11, 12.

Abraham separated themselves and Lot pitched his Tent toward Sodom. Of those among whom he dwelt, it is particularly remarked, * *The Men of Sodom (and of all the Cities of the Plain) were wicked and Sinners before the LORD exceedingly, so that not even ten righteous Persons could be found among them: The Consequence of which was, that The LORD rained upon them Brimstone and Fire from the LORD out of Heaven.*

5. WE have no Ground to suppose, that the other Inhabitants of the Earth, (*Abraham* with his Family and Descendants excepted) had either the Knowledge or the Fear of God, from that Time till *Jacob went into Egypt*. This was then as well as for several Ages after, the great Seat of Learning: In-
 somuch that *the Wisdom of the Egyptians*, was celebrated even to a Proverb. And indeed for this End, (as well as † *to save much People alive*) did God send *Joseph into Egypt*, even to inform their Princes after his Will, and to teach their Senators Wisdom. And yet not long after his Death, as their King knew not Joseph, so his People knew not God. Yea, they set Him at Defiance; they and their King provoked Him more and more, and barden'd their Hearts against Him, even after they had seen his Wonders in Egypt, after they had groan'd under his repeated Vengeance.
 They

* Gen. xiii. 13. † Ibid. xix. 24. ‡ Ibid. l. 20.

They still added Sin to Sin, 'till they constrained the LORD to destroy them with an utter Destruction; 'till the divided *Waters returned and covered the Chariots and Horsemen and all the Host of Pharaoh.*

6. NOR were the other Nations who then inhabited the Earth any better than the *Egyptians*: The true Knowledge and spiritual Worship of GOD, being confined to the Descendants of *Abraham*. ^a *He had not dealt so with other Nations, neither had the Heathens Knowledge of his Laws.* And in what State were the *Israelites* themselves? How did they worship the GOD of their Fathers? Why even these were ¹ *a stubborn and rebellious Generation, a Generation that set not their Heart aright.* ^{*} *They kept not the Covenant of GOD, and refused to walk in his Law. They provoked Him at the Sea, even at the Red Sea; the very Place where He had so signally delivered them.* ¹ *They made a Calf in Horeb, and worshipped the Molten Image, where they had heard the LORD but a little before, saying out of the Midst of the Fire, Thou shalt not make unto thyself any graven Image; thou shalt not bow down to them nor worship them.* And how amazing was their Behaviour during those whole forty Years, that they sojourn'd in the Wilderness? Even while *He* ^m *led them*
in

^a *Psalms* cxlviii. 20. ¹ *Psalms* lxxviii. 8. ^{*} *v.* 10. *Psalms* cvi. 7. *Exod.* xiv. 11, 12. ¹ *Psalms* cvi. 19. ^m *Psalms* lxxviii. 14.

in the Day-Time with a Cloud, and all the Night with a Light of Fire? Such were the Knowledge and Virtue of God's peculiar People (certainly the most knowing and virtuous Nation, which was then to be found upon the Face of the Earth) 'till God brought them into the Land of *Canaan*: Considerably more than two thousand Years from the Creation of the World.

NONE, I presume, will say, There was any other Nation at that Time more knowing and more virtuous than the *Israelites*. None can say this while he professes to believe, according to the scriptural Account, That *Israel* was then under a Theocracy, under the immediate Government of God: That He conversed with their subordinate Governor *Face to Face, as a Man talketh with his Friend*; and that God was daily through him conveying such Instructions to them, as they were capable of receiving.

7. SHALL we turn our Eyes for a Moment from the scriptural, to the prophane Account of Mankind in the earliest Ages? What was the general Sentiment of the most polite and knowing Nation, the *Romans*, when their Learning was in its utmost Perfection? Let one, who certainly was no Bigot or Enthusiast, speak for the rest. And he speaks home to the Point.

Fuit

*Fuit ante Helenam mulier teterrima Belli
Causa: sed ignotis perierunt mortibus omnes
Quos venerem incertam rapientes, more ferarum
Viribus editior cædebat, ut in grege taurus.*

Full many a War has been for Women
waged

E'er half the World in Helen's Cause en-
gaged,

But unrecorded in historic Verse
Obscurely died those savage Ravishers:

Who like brute Beasts the Female bore
away,

'Till some superior Brute re-seized the Prey.

As a wild Bull, his rival Bull o'erthrown
Claims the whole subject Herd, and reigns
alone.

I doubt he who gives this, not as his pecu-
liar Opinion but as what was then a gene-
rally received Notion, would scarce have al-
lowed even so much as *Juvenal*,

Pudicitiam saturno rege moratam

In terris——

Chastity did once, I grant, remain

On Earth, and flourish'd in old Saturn's Reign.
Unless one should suppose the Reign of Sa-
turn to have expired, when *Adam* was driven
out of Paradise.

I CANNOT forbear adding another Picture,
of the antient Dignity of Human Nature,
drawn by the same masterly Hand. Before
Men dwelt in Cities he says, this

Turpe

*Turpe pecus, glandem atq; cubilia prepter
Certabant pugnis, dein fustibus, atq; ita porro
Pugnabant armis, quæ post fabricaverat usus.*

The Human Herd, unbroken and untaught
For Acorns first, and grassy Couches fought
With Fists, and then with Clubs, main-
tain'd the Fray,

Till urg'd by Hate they found a quicker
Way

And forg'd pernicious Arms, and learnt
the *Art* to slay.

What a Difference is there between this, and
the gay, florid Accounts, which many Mo-
derns give of their own Species.

8. BUT to return to more authentic Ac-
counts. At the Time when God brought
the *Israelites* into *Canaan*, in what State were
the rest of Mankind? Doubtless in nearly
the same, with the *Canaanites*; with the *A-
morites*, *Hittites*, *Perizzites*, and the rest of
the seven Nations. But *the Wickedness* of
these, we know, *was full*; They were cor-
rupt in the highest Degree. All Manner of
Vice, all Ungodliness and Unrighteousness
reign'd among them without Controul.
And therefore the wise and just Governor of
the World gave them to a swift and total
Destruction.

9. OF *Israel* indeed we read, that they
"served the LORD all the Days of Joshua, and
all the Days of the Elders that over-lived Joshua.

B

And

And yet even at that Time, they did not serve Him alone; they were not free from gross Idolatry. Otherwise there had been no Need of his giving them that Exhortation a little before his Death, ° *Now therefore put away the strange Gods which are among you, the Gods which your Fathers served on the other Side of the River (Jordan).* What Gods these were, we learn by the Words of *Amos*, cited by *St. Stephen*, ° *O ye House of Israel, have ye offered Sacrifices to Me, by the Space of forty Years? Yea, ye took up the Tabernacle of Moloch, and the Star of your God Remphan, Figures which ye made to worship them.*

10. THE Sacred History of what occur'd within a short Space after the Death of *Joshua*, for some hundred Years, even 'till the Time that *Samuel* judg'd *Israel*, gives us a large Account of their astonishing Wickedness, during almost that whole Period. It is true, just ° *when GOD smote them, then they sought Him; they returned and enquired after GOD. Yet their Heart was not right with Him, neither were they stedfast in his Covenant.* And we find little Alteration among them for the better, in the succeeding Ages: In-
somuch that in the Reign of *Ahab*, about nine hundred Years before *Christ*, there were only ° *seven thousand left in Israel, who had not bowed the Knee to Baal.* What Manner
of

° *Josh.* xxiv. 23. ° *Acts* vii. 42, 43. ° *Psal.* lxxviii. 34, 37. ° *1 Kings* xix. 18.

of Men they were for the next three hundred Years, we may learn from the Books of *Kings* and from the *Prophets*: Whence it fully appears that except a few short Intervals, they were given up to all Manner of Abominations; by Reason of which the Name of the Most High was the more abundantly blasphemed among the Heathens. And this continued, 'till their open Rebellion against God, brought upon the whole Nation of the *Jews* (an hundred and thirty four Years after the Captivity of the Ten Tribes, and about six hundred before *Christ*) those terrible and long deserved Calamities, which made them a Spectacle to all that were round about them. The Writings of *Ezekiel*, *Daniel* and *Jeremiah*, leave us no Room to think, that they were reform'd by those Calamities. Nor was there any lasting Reformation in the Time of *Ezra*, or of *Nehemiah* and *Malachi*: But they were still, as their Forefathers had been, *a faithless and stubborn Generation*. Such were they likewise, as we may gather from the Books of *Maccabees* and *Josephus*, to the very Time when *Christ* came into the World.

II. OUR blessed LORD has given us a large Description of those, who were then the most eminent for Religion. *Ye devour, says He, Widows Houses, and for a Pretence make long Prayers. Ye make your Proselytes two-fold*

B. 2

more

more the Children of Hell than yourselves. Ye neglect the weightier Matters of the Law, Judgment, Mercy and Faith. Ye make clean the Outside of the Cup, but within are full of Extortion and Excess. Ye are like whited Sepulchres, outwardly beautiful, but within full of dead Mens Bones, and of all Uncleanness. Ye Serpents, ye Generation of Vipers, how can ye escape the Damnation of Hell? And to these very Men, after they had murder'd that Just One, his faithful Follower declared, 'Ye stiff-necked and uncircumcised in Heart and Ears, ye do always resist the Holy Ghost; as your Fathers did, so do ye. And so they continued to do, 'till the Wrath of God did indeed come upon them to the uttermost: 'Till eleven hundred thousand of them were destroyed, their City and Temple levell'd with the Dust, and above ninety thousand, sold for Slaves and scatter'd into all Lands.

12. SUCH in all Generations were the lineal Children of *Abraham*, who had so unspeakable Advantages over the rest of Mankind: To whom pertain'd the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises: Among whom therefore we may reasonably expect to find the greatest Eminence of Knowledge and Virtue. If these then were so stupidly, brutishly ignorant, so desperately wicked; what can we expect from
the

the Heathen World, from them who had not the Knowledge either of his Law or Promises? Certainly we cannot expect to find more Goodness among them. But let us make a fair and impartial Enquiry: And that not among wild and barbarous Nations, but the most civilized and refined. What then were the antient *Romans*? The People whose Virtue is so highly extoll'd, and so warmly commended to our Imitation? We have their Character given by one who cannot deceive or be deceived, the unerring Spirit of God. And what Account does He give of these *best of Men*, these Heroes of Antiquity? '*When they knew God*, says He, at least as to his *Eternity and Power*, (both implied in that Appellation, which occurs more than once in their own Poet, *Pater Omnipotens, Almighty Father*) *they glorified Him not as God, neither were thankful*. So far from it, that one of their Oracles of Wisdom, (tho' once he stumbled on that great Truth, *Nemo unquam vir magnus sine afflatu divino fuit*; There never was any great Man, without the Afflatus or Inspiration of God, yet almost in the same Breath) does not scruple to ask, *Quis pro Virtute aut sapientia gratias Diis dedit unquam?* Who ever thanked God for Virtue or Wisdom? No, why should he; since these are "his own Acquisition,

B 3

sition,

* Rom. i. 21, &c.

sition, the pure Result of his own Industry?" Accordingly another virtuous Roman has left it on Record, as an unquestioned Maxim.

*Hæc satis est orare Jovem quæ donat & aufert:
Det vitam; det opes: æquum mi animum ipse
parabo.*

Enough for common Benefits to pray,
Which Jove can either give, or take away:
Long Life or Wealth his Bounty may be-
stow;

Wisdom and Virtue to myself I owe.

So, vain were they become in their Imagina-
tions! So were their foolish Hearts darkened!

13. BUT this was only the first Step. They did not stop here. Professing themselves wise, they yet sunk into such gross, astonish-
ing Folly, as to change the Glory of the in-
corruptible GOD, (whom they might have
known even from their own Writers to be

Vastam

*Mens agitans molem, & magno se corpore
miscens*

The all-informing Soul
That fills the mighty Mass, and moves
the whole.)

into an Image made like to corruptible Man,
yea, to Birds, to Beasts, to creeping Things!

What Wonder was it then, that after they
had thus changed his Glory into an Image,
GOD gave them up to Uncleaness, thro' the
Lusts

Lusts of their own Hearts, to dishonour their own bodies between themselves? How justly, when they had changed the Truth of God into a Lie, and worshipped and served the Creature rather than the Creator, did He for this Cause, punishing Sin by Sin, give them up unto vile Affections. For even the Women did change the natural Use into that which is against Nature. Yea, the modest honourable Roman Matrons, (So little were they ashamed!) wore their Priapi openly on their Breasts. And likewise the Men burned in their Lust one toward another, Men with Men working that which is unseemly. What an amazing Testimony of this is left us on Record, even by the most Modest of all the Roman Poets!

Formosum pastor Corydon ardebat Alexin!
How does this Pattern of Heathen Chastity avow, without either Fear or Shame, as if it were an innocent at least, if not laudable Passion, their *burning in Lust one toward another!* And did Men of the finest Taste in the Nation censure the Song, or the Subject of it? We read nothing of this: On the contrary, the universal Honour and Esteem paid to the Writer, and that by Persons of the highest Rank, plainly shews that the Case of *Corydon*, as it was not uncommon in any Part of the *Roman* Dominions, so it was not conceived to be any Blemish, either to him or his *Master*, but an innocent *Infirmity*.

MEANTIME how delicate an Idea of *Love*, had the Favourite of *Rome* and of the *Muses*? Hear him explaining himself a little more fully, on this tender point.

*Eheu! quam pingui macer est mibi taurus
in agro!*

*Idem amor exitium est pecori, pecorisq; magistro.
Idem amor!* The same Love in the Bull and in the Man! What Elegance of Sentiment! Is it possible any Thing can exceed this? One would imagine nothing could, had not the same chaste Poet furnish'd us with yet another Scene, more abundantly shocking than this.

Pasiphaë nivei solatur amore juvenci!

"He comforts *Pasiphaë* with the Love of her milk-white Bull!" *Nihil supra!* The condoling a Woman on her unsuccessful *Amour* with a Bull, shews a Brutality which nothing can exceed! How justly then does the Apostle add, as *they did not like or desire to retain God in their Knowledge*, God gave them over to an undiscerning Mind, to do those Things which are not convenient. In consequence of this, they were filled with all Unrighteousness, Vice of every Kind, and in every Degree: In particular with *Fornication* (taking the Word in its largest Sense, as including every Sin of the Kind) with *Wickedness*, *Covetousness*, *Maliciousness*, with *Envy*, *Murder*, *Debate*, *Deceit*, *Malignity*: Being
Haters

Haters of God, the true God, the GOD of Israel, to whom they allow'd no Place among all their Herd of Deities: Despitful, Proud, Boasters, in as eminent a Degree as ever was any Nation under Heaven: Inventers of evil Things, in great Abundance, of Mille nocendi Artes, both in Peace and War: Disobedient to Parents, altho' Duty to these is supposed to be inscribed on the Hearts of the most barbarous Nations: Covenant-breakers, even of those of the most solemn Kind, those wherein the publick Faith was engaged by their supreme Magistrate: Which notwithstanding they made no Manner of Scruple of breaking, whenever they saw good: Only colouring over their Perfidiousness, by giving those Magistrates into their Hands with whom the Covenant was made. And what was this to the Purpose? Is the King of France or the Republick of Holland, at Liberty to violate their most solemn Treaties at Pleasure, provided they give up to the King of England, the Ambassador or General by whom that Treaty was made? What would all Europe have said of the late Czar, if instead of punctually performing the Engagements made with the Porte when in his Distress, he had only given up the Persons by whom he transacted, and immediately broke thro' them all? There is therefore no Room to say

Modo

*Modo Punica scripta supersint,
Non minus infamis forte Latina Fides.*

Perhaps, if the *Carthaginian* Writings were extant, *Roman Faith* would be as infamous as *Punic*. We need them not. In vain have they destroyed the *Carthaginian* Writings; for their own sufficiently testify of them; and fully prove that in *Perfidy*, the Natives of *Carthage* could not excel the Senate and People of *Rome*.

14. THEY were as a Nation ἀσέπτοι *Void of natural Affection*, even to their own Bowels. Witness the universal Custom, which obtained for several Ages in *Rome* and all its Dependencies (as it had done before thro' all the Cities of *Greece*) when in their highest Repute for Wisdom and Virtue, of *exposing* their own new-born Children, more or fewer of them, as every Man pleased, when he had as many as he thought good to keep, throwing them out to perish by Cold and Hunger, unless some more merciful wild Beast shortened their Pain, and provided them a Sepulchre. Nor do I remember a single *Greek* or *Roman*, of all those that occasionally mention it; ever complaining of this diabolical Custom, or fixing the least Touch of Blame upon it. Even the tender Mother in *Terence*, who had some Compassion for her helpless Infant, does not dare to acknowledge it to her Husband, without that

that remarkable Preface, *Ut miseré superstitiosæ sumus omnes*; as we Women are all miserably superstitious.

15. I WOULD desire those Gentlemen who are so very severe upon the *Israelites*, for killing the Children of the *Canaanites*, at their Entrance into the Land of *Canaan*, to spend a few Thoughts on this. Not to insist, That the Creator is the absolute Lord and Proprietor of the Lives of all his Creatures: That as such He may at any Time, without the least Injustice, take away the Life which He has given: That He may do this, in whatsoever Manner, and by whatever Instruments He pleases: And consequently may inflict Death on any Creature by whom He pleases, without any Blame either to Him or them: Not to insist, I say, on this, or many other Things which might be offered, let us at present fix on this single Consideration. The *Israelites* destroyed the Children for some Weeks or Months: The *Greeks* and *Romans* for above a thousand Years. The one put them out of their Pain at once, doubtless by the shortest and easiest Way. The others were not so compassionate as to cut their Throats, but left them to pine away by a lingering Death. Above all, the *Hebrews* destroyed only the Children of their Enemies; the *Romans* destroyed their own. O fair Pattern indeed! Where shall we find a Pa-

a Parallel to this Virtue? I read of a Modern, who took up a Child, that fell from its Mother's Womb, and threw it back into the Flames. (Pure, genuine human Nature!) And Reason good: For it was the Child of an Heretick. But what Evil, ye Worthies of antient *Rome*, did ye find in *your own* Children? I must still say, this is without a Parallel, even in the *Papal* History.

16. THEY were *implacable, unmerciful*. Witness (one or two Instances of ten thousand) poor, grey-headed *Hannibal* (whom very probably, had we any other Accounts of him than those which were given by his bitterest Enemies, we should have revered, as one of the most amiable Men, as well as the most Valiant of all the antient Heathens) hunted from Nation to Nation, and never quitted, till he fell by his own Hand. Witness the famous Suffrage, "*Delenda est Carthago*. Let *Carthage* be destroyed." Why? It was *Imperii æmula*: The Rival of the *Roman* Glory. These were open, undeniable Evidences of the publick, national *Placability* and *Mercy* of the *Romans*. Need Instances of a more private Nature be added? Behold then one for all: In that Glory of *Rome*, that Prodigy of Virtue, the great, the celebrated *Cato*. *Cato the Elder*, when any of his Domesticks had worn themselves

selves out in his Service, and grew decrepid with Age, constantly turned them out to starve, and was much applauded for his *Frugality* in so doing. But what *Mercy* was this? Just such as that which dwelt in *Cato* of *Utica*: Who repay'd the Tenderness of his Servant endeavouring to save his Life, to prevent his tearing open his Wound, by striking him on the Face with such Violence, as to fill his Mouth with Blood. These are thy Gods, O Deism! These the Patterns so zealously recommended to our Imitation!

17. AND what was the real Character of that Hero, whom *Cato* himself so admir'd? Whose Cause he espous'd with such Eagerness, with such unwearied Diligence? Of *Pompey the Great*? Surely never did any Man purchase that Title at so cheap a Rate! What made him *Great*? The Villany of *Perpenna*, and the Treachery of *Pharnaces*. Had not the one murder'd his Friend, the other rebell'd against his Father, where had been *Pompey's* Greatness? So this Stalking-horse of a Party procured his Reputation in the Common-wealth. And when it was procured, how did he use it? Let his own Poet, *Lucan* speak.

*Nec Cesar ferre priorem,
Pompeiusve parem potuit.*

Nor *Cesar* could to a Superior look:

Nor Patriot *Pompey* could an Equal brook!

He would bear no Equal! And this a Senator of *Rome*! Nay, the grand Patron of the Republick! But what a Republican himself, when this Principle was the Spring of all his Designs and Actions? Indeed a less amiable Character it is not easy to find, among all the great Men of Antiquity: Ambitious, vain, haughty, surly and overbearing, beyond the common Rate of Men. And what Virtue had he to ballance these Faults? I can scarce find One, even in *Lucan's* Account. It does not appear that in the latter Part of his Life, he had even military Virtues. What Proof did he give of personal Courage, in all his War with *Cesar*? What Instances of eminent Conduct? None at all, if we may credit his Friend, *Cicero*: Who complains heavily to *Atticus*, that he acted like a Madman, and would ruin the Cause he had undertaken to defend.

18. LET none therefore look for *Placability* or *Mercy* in *Pompey*. But was there any Unmercifulness in *Cesar*?

"Who than *Julius* hopes to rise,
More brave, more generous, or more wise?"
Of his Courage and Sense there can be no Doubt. And much may be said, with Regard to his Contest with *Pompey*, even for the Justice of his Cause. For with him he certainly fought for Life, rather than Glory: Of which he had the strongest Conviction
(tho'

(tho' he was ashamed to own it) when he passed the *Rubicon*. Nor can it be doubted, but he was often *merciful*. It is no Proof of the contrary, that he rode up and down his Ranks, during the Battle of *Pharsalia*, and cried to those who were engaged with the pretty Gentlemen of *Pompey's Army*, *Miles, faciem feri*; "Soldier, strike at the Face." For this greatly shorten'd the Dispute, with those who were more afraid of loosing their Beauty than their Lives, and so prevented the Effusion of much Blood. But I cannot get over (to say nothing of the Myriads of common *Gauls* whom he destroy'd) a short Sentence in his own *Commentaries*, *Vercingetorix per tormenta necatus*. Who was this *Vercingetorix*? As brave a Man, and (considering his Years) as great a General as even *Cesar*. What was his Crime? The Love of his Parents, Wife, Children, Country, and sacrificing all Things in the Defence of them. And how did *Cesar* treat him on this Account? He tortured him to Death. O *Roman Mercy*! Did not *Brutus* and *Cassius* avenge *Vercingetorix* rather than *Pompey*? How well was *Rome* represented in the Prophetical Vision, by that Beast, *dreadful and terrible*, which had *great Iron Teeth*, and *devoured and brake in Pieces*, and *stamped under his Feet* all other Kingdoms!

II. 1. SUCH is the State, with Regard to Knowledge and Virtue, wherein according to the most authentick Accounts, Mankind was from the earliest Times, for above four thousand Years. Such nearly did it continue, during the Decline, and since the Destruction of the *Roman* Empire. But we will wave all that is past, if it only appears, that Mankind is virtuous and wise at this Day. This then is the Point we are at present to consider. Are Men in general now wise and virtuous?

Our ingenious Countryman, Mr. *Brerewood*, after his most careful and laborious Enquiries computes, that supposing that Part of the Earth, which we know to be inhabited, were divided into thirty equal Parts, nineteen of these are *Heathen* still: And of the remaining eleven six are *Mahometan*, and only five *Christian*. Let us take as fair and impartial a Survey as we can, of the Heathens first, and then of the Mahometans and Christians.

2. AND first, of the Heathens. What Manner of Men are these, as to Virtue and Knowledge at this Day? Many of late, who still bear the Christian Name, have entertain'd very honourable Thoughts of the old Heathens. They cannot believe them to have been so stupid and senseless, as they have been represented to be: Particularly,
with

with Regard to Idolatry, in worshipping Birds, Beasts and creeping Things. Much less can they credit the Stories told of many Nations, the *Egyptians* in particular,

“ Who are said to
Have set the Leek they after pray to.”

But if they do not consider, who they are that transmit to us these Accounts, namely both those Writers who, they profess to believe, spake *as they were moved by the Holy Ghost*, and those whom perhaps they value more, the most credible of their cotemporary Heathens: If, I say, they forget this, do they not consider the *present* State of the Heathen World? Now allowing the Bulk of the antient Heathens, (which itself is not easily proved) to have had as much Understanding as the modern, we have no Pretence to suppose they had more. What therefore they were, we may safely gather from what they are: We may judge of the past by the present. Would we know then (to begin with a Part of the World, known to very early Antiquity) what Manner of Men the Heathens in *Africa* were, two or three thousand Years ago? Enquire what they are now, who are genuine *Pagans* still, not tainted either with *Mahometanism* or *Christianity*. They are to be found in Abundance, either in *Negro-land*, or round the *Cape of Good Hope*. Now what Measure of Knowledge have the

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Natives

Natives of these Countries? I do not say in Metaphysicks, Mathematicks, or Astronomy. Of these it is plain they know just as much as do their four-footed Brethren. The Lion and the Man are equally accomplished, with Regard to this Knowledge. I will not ask, what they know of the Nature of Government, of the respective Rights of Kings and various Orders of Subjects. In this Regard, an Herd of Men are manifestly inferior to an Herd of Elephants. But let us view them with Respect to common Life. What do they know of the Things they continually stand in Need of? How do they build Habitations for themselves and their Families? How select and prepare their Food? Cloath and adorn their Persons? As to their Habitations, it is certain, I will not say, our Horses, (particularly those belonging to the Nobility and Gentry) but an *English* Peasant's Dogs, nay his very Swine are more commodiously lodged. And as to their Food, Apparel and Ornaments, they are just suitable to their Edifices.

“ Your nicer *Hottentots* think meet
 With Guts and Tripe to deck their Feet.
 With downcast Eyes on *Tatta's* Legs
 The love-sick Youth most humbly begs,
 She would not from his Sight remove
 At once his Breakfast and his Love.”

Such

Such is the Knowledge of these accomplished Animals in Things which cannot but daily employ their Thoughts: And wherein consequently they cannot avoid exerting to the uttermost both their natural and acquired Understanding.

AND what are their present Attainments in Virtue? Are they not, one and all, *without God in the World?* Having either no Knowledge of Him at all, no Conception of any Thing He has to do with them, or they with Him: Or such Conceptions as are far worse than none, as make Him such a one as themselves. And what are their social Virtues? What are their Dispositions and Behaviour between Man and Man? Are they eminent for Justice? For Mercy, or Truth? As to Mercy, they know not what it means, being continually cutting each other's Throats, from Generation to Generation, and selling for Slaves as many of those who fall into their Hands, as on that Consideration only they do not murder. Justice they have none; No Courts of Justice at all; no publick Method of redressing Wrong, but every Man does what is right in his own Eyes, 'till a stronger than he beats out his Brains for so doing. And they have just as much Regard to Truth, Cozening, Cheating, and Over-reaching every Man that believes a Word they say. Such are the Moral,

such the Intellectual Perfections, according to the latest and most accurate Accounts, of the present Heathens who are diffused in great Numbers over a fourth Part of the known World!

3. IT is true, that in the new World, in *America*, they seem to breathe a purer Air, and to be in general Men of a stronger Understanding, and a less savage Temper. Among these then we may surely find higher Degrees of Knowledge as well as Virtue. But in order to form a just Conception of them, we must not take our Account from their Enemies; from any that would justify themselves by blackening those whom they seek to destroy. No, but let us enquire of more impartial Judges, concerning those whom they have personally known, the *Indians* bordering upon our own Settlements, from *New-England*, down to *Georgia*.

WE cannot learn, that there is any great Difference in Point of Knowledge, between any of these, from East to West, or from North to South. They are all equally unacquainted with *European* Learning, being total Strangers to every Branch of Literature, having not the least Conception of any Part of Philosophy, speculative or practical. Neither have they (whatever Accounts some have given) any such Thing as a regular, civil Government among them. They have

no Laws of any Kind, unless a few, temporary Rules, made in and for the Time of War. They are likewise utter Strangers to the Arts of Peace, having scarce any such Thing as an Artificer in a Nation. They know nothing of Building; having only poor, miserable, ill-contrived Huts, far inferior to many *English* Dog-kennels. Their Cloathing, 'till of late, was only Skins of Beasts, commonly of Deer, hanging down before and behind them. Now among those who have Commerce with our Nation, it is frequently a Blanket wrapt about them. Their Food is equally delicate; pounded *Indian* Corn sometime mixed with Water, and so eaten at once: Sometimes kneaded into Cakes, Meal and Bran together, and half baked upon the Coals. Fish or Flesh, dried in the Sun, is frequently added to this; and now and then a Piece of tough, fresh-kill'd Deer.

SUCH is the Knowledge of the *Americans*, whether in Things of an abstruser Nature, or in the Affairs of common Life. And this, so far as we can learn, is the Condition of all, without any considerable Difference. But in Point of Religion, there is a very material Difference, between the Northern and the Southern *Indians*. Those in the North are Idolaters of the lowest Kind: If they do not worship the Devil appearing in Person (which

many firmly believe they do, many think incredible) certainly they worship the most vile and contemptible Idols. It were more excusable if they only *turned the Glory of the incorruptible God into the Image of corruptible Man; yea, or of Birds, or four-footed Beasts, or Reptiles*, or any Creature which God has made. But their Idols are more horrid and deformed, than any Thing in the visible Creation: And their whole Worship is at once the highest Affront to the Divine, and Disgrace to the Human Nature.

ON the contrary, the *Indians* of our Southern Provinces do not appear to have any Worship at all. By the most diligent Enquiry from those who had spent many Years among them, I could never learn that any of the *Indian Nations*, who border on *Georgia* and *Carolina*, have any public Worship, of any Kind: Nor any private. For they have no Idea of Prayer. It is not without much Difficulty that one can make any of them understand what is meant by *Prayer*. And when they do, they cannot be made to apprehend, that God will answer or even hear it. They say "He that sitteth in Heaven is too high, He is too far off to hear *us*." In Consequence of which they leave Him to Himself and manage their Affairs without Him. Only the *Chicasaws*, of all the *Indian Nations*, are an Exception to this.

I BELIEVE, it will be found on the strictest Enquiry, that the whole Body of Southern *Indians*, as they have no Letters and no Laws, so properly speaking, have no Religion at all. So that every one does what he sees good : And if it appears wrong to his Neighbour, he usually comes upon him unawares, and shoots or scalps him alive. They are likewise all (I could never find any Exception) Gluttons, Drunkards, Thieves, Dissemblers, Liars. They are *implacable*, never forgiving an Injury or Affront, or being satisfied with less than Blood. They are *unmerciful* killing all whom they take Prisoners in War, with the most exquisite Tortures. They are Murderers of Fathers, Murderers of Mothers, Murderers of their own Children : It being a common Thing for a Son to shoot his Father or Mother, because they are old and past Labour, and for a Woman either to procure Abortion, or to throw her Child into the next River, because she will go to the War with her Husband. Indeed Husbands, properly speaking, they have none ; for any Man leaves his Wife, so called, at Pleasure ; who frequently in Return, cuts the Throats of all the Children she has had by him.

THE *Chicasaws* alone seem to have some Notion of an Intercourse between Man and a superior Being. They speak much of their *Beloved Ones* ; with whom they say, they

converse both Day and Night. But their *Beloved Ones* teach them to eat and drink from Morning to Night, and in a Manner from Night to Morning: For they rise at any Hour of the Night when they wake, and eat and drink as much as they can, and sleep again. Their Beloved Ones likewise expressly command them, to torture and burn all their Prisoners. Their Manner of doing it is this: They hold lighted Canes to their Arms and Legs, and several Parts of their Body, for some Time, and then for a while take them away. They also stick burning Pieces of Wood into their Flesh; in which Condition they keep them from Morning to Evening. Such are at present the Knowledge and Virtue of the Native Heathens, over another Fourth of the known World.

4. IN *Asia* however, we are informed, that the Case is widely different. For altho' the Heathens bordering on *Europe*, the Thousands and Myriads of *Tartars* have not much to boast either as to Knowledge or Virtue; and altho' the numerous little Nations under the *Mogul* who retain their original Heathenism, are nearly on a Level with them, as are the Inhabitants of the many large and populous Islands in the Eastern Seas: Yet we hear high Encomiums of the *Chinese*, who are as numerous as all these together: Some late Travellers assuring us,
That

That *China* alone has fifty eight Millions of Inhabitants. Now these have been described as Men of the deepest Penetration, the highest Learning and the strictest Integrity. And such doubtless they are, at least with Regard to their Understanding, if we will believe their own Proverb, "The *Chinese* have two Eyes, the *Europeans* one, and other Men none at all."

AND one Circumstance, it must be own'd, is much in their Favour: They live some thousand Miles off. So that if it were affirm'd, That every *Chinese* had literally three Eyes, it would be difficult for us to disprove it. Nevertheless there is Room to doubt even of their Understanding: Nay, one of the Arguments often brought to prove the Greatness, to me clearly demonstrates the Little-ness of it; namely, The thirty thousand Letters of their Alphabet. To keep an Alphabet of thirty hundred Letters, could never be reconciled to common Sense: Since every Alphabet ought to be as short, simple, and easy as possible. No more can we reconcile to any Degree of common Sense, their crippling all the Women in the Empire, by a silly senseless Affectation of squeezing their Feet, 'till they bear no Proportion to their Bodies: So that the Feet of a Woman at thirty, must still be as small, as they would be naturally when four Years old. But in
order

order to see the true Measure of their Understanding in the clearest Light, let us look not at Women or the Vulgar, but at the Nobility, the wisest the politest Part of the Nation. Look at the *Mandarins*, the Glory of the Empire; and see any, every one of them at his Meals, not deigning to use his own Hands, but having his Meat put into his Mouth, by two Servants, planted for that Purpose, one on his Right-hand, the other on his Left! O the deep Understanding of the noble Lubber that sits in the Midst, and

“*Hiat, ceu pullus hirundinis!*”

Gapes, as the young Swallow for his Food. Surely an *English* Ploughman, or a *Dutch* Sailor, would have too much Sense to endure it. If you say, Nay, the *Mandarin* would not endure it, but that *it is a Custom*: I answer, Undoubtedly it is; but how came it to be a Custom? Such a Custom could not have begun, much less have become general, but thro’ a general and marvellous Want of common Sense.

WHAT their Learning is now I know not: But notwithstanding their Boast of its Antiquity, it was certainly very low and contemptible in the last Century, when they were so astonished at the Skill of the *French* Jesuits, and honoured them as almost more than human. And whatever Progress they
may

may have made since in the Knowledge of Astronomy, and other curious rather than useful Sciences, it is certain, they are still utterly ignorant, of what it most of all concerns them to know. They know not God, any more than the *Hottentots*: They are all Idolaters to a Man. And so tenacious are they of their national Idolatry, that even those whom the *French* Missionaries called Converts, yet continued, one and all, to worship *Confucius*, and the Souls of their Ancestors. It is true, that when this was strongly represented at *Rome*, by an honest *Dominican* who came from thence, a Bull was issued out and sent over into *China*, forbidding them to do it any longer. But the good Fathers kept it private among themselves, saying, The *Chinese* were not able to bear it.

SUCH is their Religion with Respect to God. But are they not eminent for all social Virtues, all that have Place between Man and Man? Yes, according to the Accounts which some have given. According to these, they are the Glory of Mankind, and may be a Pattern to all *Europe*. But have not we some Reason to doubt, if these Accounts are true? Are Pride and Laziness good Ingredients of social Virtue? And can all *Europe* equal either the Laziness or Pride of the *Chinese* Nobility and Gentry? Who
are

are either too stately or too indolent, even to put the Meat into their own Mouths? Yet they are not too proud or too indolent to oppress, to rob, to defraud all that fall into their Hands: How flagrant Instances of this may any one find, even in the Account of Lord *Anson's* Voyage? Exactly agreeing with the Accounts given by all our Countrymen, who have traded in any Part of *China*: As well as with the Observation made by a late Writer, in his *Geographical Grammar*. "Trade and Commerce, or rather Cheating and Over-reaching, is the natural Bent and Genius of the *Chinese*. Gain is their God: They prefer this to every Thing besides. A Stranger is in great Danger of being cheated, if he trusts to his own Judgment. And if he employ a *Chinese* Broker, it is well if he does not join with the Merchant to cheat the Stranger.

"THEIR Laws oblige them to certain Rules of Civility in their Words and Actions. And they are naturally a fawning, cringing Generation: But the greatest Hypocrites on the Face of the Earth."

5. SUCH is the boasted Virtue of those who are beyond all Degrees of Comparison the best and wisest of all the Heathens in *Asia*. And how little preferable to them are those in *Europe*? Rather, how many Degrees beneath them? Vast Numbers of these
are

are within the Borders of *Muscovy*. But how amazingly Ignorant? How totally void both of civil and sacred Wisdom! How shockingly savage both in their Tempers and Manners? Their Idolatry is of the basest and vilest Kind. They not only worship the Work of their own Hands, but Idols of the most horrid and detestable Forms, that Men or Devils could devise. Equally savage (or more so, if more can be) as is well-known, are the Natives of *Lapland*; and indeed of all the Countries which have been discovered to the North of *Muscovy* or *Sweden*. In Truth, the Bulk of these Nations, seem to be considerably more barbarous, not only than the Men near the Cape of *Good Hope*, but than many Tribes in the brute Creation.

THUS have we seen, what is the present State of the Heathens, in every Part of the known World. And these still make up, according to the preceeding Calculation very near Two-thirds of Mankind. Let us now calmly and impartially consider, What Manner of Men the Mahometans in general are.

6. AN ingenious Writer, who a few Years ago, publish'd a pompous Translation of the *Koran*, takes great Pains to give us a very favourable Opinion, both of *Mahomet* and his Followers. But he cannot wash the *Ethiop* white. After all, Men who have
but

but a moderate Share of Reason, cannot but observe in his *Koran*, even as polish'd by Mr. *Sale*, the most gross and impious Absurdities. To cite Particulars is not now my Business. It may suffice, to observe in general, That human Understanding must be debased to an inconceivable Degree, in those who can swallow such Absurdities, as divinely revealed. And yet we know the *Mahometans* not only condemn all who cannot swallow them to everlasting Fire; not only appropriate to themselves the Title of *Mussulmen*, or *True Believers*: But even anathematise with the utmost Bitterness, and adjudge to eternal Destruction, all their Brethren of the Sect of *Hali*, all who contend for a figurative Interpretation of them.

THAT these Men then have no Knowledge or Love of God is undeniably manifest, not only from their gross, horrible Notions of Him, but from their not loving their Brethren. But they have not always so weighty a Cause, to hate and murder one another, as *Difference of Opinion*. *Mahometans* will butcher each other by Thousands, without so plausible a Plea as this. Why is it that such Numbers of *Turks* and *Persians*, have stabbed one another in cool Blood? Truly, because they differ in the Manner of *dressing their Head*. The *Ottoman* vehemently maintains, (for he has unquestionable

ionable *Tradition* on his Side) That a *Mussulman* should wear a round Turbant. Whereas the *Persian* insists upon his Liberty of Conscience, and will wear it *picked before*. So, for this wonderful Reason, when a more plausible one is wanting, they beat out each others Brains from Generation to Generation.

It is not therefore strange, That ever since the Religion of *Mahomet* appeared in the World, the Espousers of it, particularly those who under the *Turkish* Emperor, have been as Wolves and Tygers to all other Nations, rending and tearing all that fell into their merciless Paws, and grinding them with their Iron Teeth. That numberless Cities are rased from the Foundation, and only their Name remaining. That many Countries which were once as the Garden of God, are now a desolate Wilderness; and that so many once numerous and powerful Nations are vanish'd away from the Earth! Such was, and is at this Day the Rage, the Fury, the Revenge, of these Destroyers of Humankind!

7. PROCEED we now to the Christian World. But we must not judge of Christians in general, from those who are scattered thro' the *Turkish* Dominions, the *Armenian*, *Georgian*, *Mengrelian* Christians: Nor indeed from any others of the *Greek* Communion. The gross, barbarous Ignorance, the deep,

deep, stupid Superstition, the blind and bitter Zeal, and the endless Thirst after vain Jangling and Strife of Words, which have reigned for many Ages in the *Greek Church*, and well nigh banish'd True Religion from among them; make these scarce worthy of the Christian Name, and lay an insuperable Stumbling-block before the *Mahometans*.

8. PERHAPS those of the *Romish* Communion may say, "What Wonder, that this is the Case with Hereticks? With those who have erred from the Catholick Faith, nay, and left the Pale of the Church?" But what is the Case with them, who have not left that Church, and who retain the *Roman* Faith still? Yea, with the most zealous of all its Patrons, the Inhabitants of *Italy*, of *Spain* and *Portugal*? Wherein do they excel the *Greek Church*, except in *Italianism*? Received by Tradition from their Heathen Fathers, and diffused thro' every City and Village. They may indeed praise Chastity and rail at Women, as loudly as their Forefather *Juvenal*. But what is the Moral of all this?

"*Nonne putas melius, quod tecum pugio dormit?*" This, it must be acknowledged, is the Glory of the *Romish Church*. Herein it does excel the *Greek*.

THEY excel it likewise in Deism. Perhaps there is no Country in the World, at least,

least in that Part of it, which bears the Christian Name, wherein so large a Proportion of the Men of Education, are absolute Deists, if not Atheists, as *Italy*. And from hence the Plague has spread far and wide; thro' *France* in particular. So that did not temporal Motives restrain, no small Part of the *French* Nobility and Gentry, would pay no more Regard to the Christian Revelation, than do the *Mandarins* in *China*.

THEY excel still more in Murder, both private and publick. Instances of the former abound all over *Italy*, *Spain* and *Portugal*. And the Frequency of shedding Blood has taken away all that Horror which otherwise might attend it. Take one Instance of a thousand. An English Gentleman was some Years ago at an Entertainment in *Brescia*, when one who was near him whisper'd a few Words in his Ear, which he did not well understand. He ask'd his Host, "What did that Gentleman mean by these Words?" And was answer'd, "That he will murder you. And an *Italian* is never worse than his Word in this. You have no Way but to be before-hand with him." This he rejected with Abhorrence. But his Host, it seems, being not of so tender a Conscience sent a Stranger to him in the Morning, who said, "Sir, look out of your Window. I have done his Business. There he lies.

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You will please to give me my Pay." He pull'd out an Handful of Money, in great Disorder and cried, "There, take what you will." The other replied, "Sir, I am a Man of Honour: I take only my Pay:" Took a small Piece of Silver, and retired.

THIS was a *Man of Honour* among the Christians of the *Romish* Church! And many such are to be found all over *Italy*, whose Trade it is, to cut Throats; to stab, for Hire, in cool Blood. They have *Men of Conscience* too. Such were two of the Catholick Soldiers under the famous *Duke of Alva*, who broke into the House of a poor Countryman in *Flanders*, butcher'd him and his Wife with five or six Children; and after they had finish'd their Work, sat down, to enjoy the Fruit of their Labour. But in the Midst of their Meal, Conscience awaked. One of them started up in great Emotion, and cried out, "O LORD! What have I done? As I hope for Salvation I have eaten Flesh in *Lent*!"

THE same Sort of *Conscience* undoubtedly it was, which constrained the late *most Christian* King, in Defiance of the most solemn Treaties, yea, of all Ties, divine and human, most graciously to murder so many Thousands of his quiet, unresisting Subjects: To order his Dragoons, wherever they found the Protestants worshipping God, to fall

fall in upon them, Sword in Hand, without any Regard to Sex or Age. It was *Conscience*, no *Question*, which induced so many of the *Dukes of Savoy*, notwithstanding the Publick Faith engaged over and over, to shed the Blood of their loyal Subjects, the *Vaudois*, like Water, to ravage their Fields and destroy their Cities. What but *Conscience* could move the good Catholics of a neighbouring Kingdom in the last Century, to murder (according to their own Account) two hundred and fifteen thousand Protestants in six Months! A costly Sacrifice this! What is an Hecatomb, an hundred Oxen, to two hundred thousand Men? And yet what is even this to the whole Number of Victims who have been offer'd up in *Europe* since the Beginning of the *Reformation*? Partly by War, partly by the *Inquisition*, and a thousand other Methods of *Romish* Cruelty? No less within forty years, if the Computation of an eminent Writer be just, than five and forty Millions!

SUCH is the *Conscience*, such the Religion of a *Romish* Christian! Of their *Inquisition* (*the House of Mercy* as it is most unfortunately called) I should give some Account, but that it has been largely described by others. Yet it may not be improper to give a Specimen of that Mercy which they shew to those under their Care. At the *Act of*

Faith, so call'd, which was celebrated some Years ago, when Dr. *Geddes* was in *Portugal*, a Prisoner, who had been confin'd nine Years, was brought out to Execution. Looking up and seeing what he had not seen for so long a Time, the Sun in the Midst of Heaven, he cried out, "How can any who sees that glorious Creature worship any but the GOD that made it?" The *Father* who attended, immediately order'd a Gag to be run thro' his Lip, that he might speak no more.

SEE the Christians, who have received all the Advantages of Education, all the Helps of antient and modern Learning! "Nay, but *we* have still greater Helps than them: We who are *reform'd* from the Errors of Popery: We who *protest* against all those *novel* Corruptions, with which the Church of *Rome* has polluted *antient* Christianity. The Enormities therefore of *Popish* Countries, are not to be charged upon *us*: We are *Protestants*, and have nothing to do with the Vices and Villanies of *Romish* Nations."

9. HAVE we not? Are *Protestant* Nations nothing concerned in those melancholly Reflections of Mr. *Cowley*. "If twenty thousand naked *Americans* were not able to resist the Assaults of but twenty well-arm'd *Spaniards*, how is it possible for one honest Man to defend himself against twenty thousand

and Knaves, who are all furnish'd *cap-a-pe* with the defensive Arms of worldly Prudence, and the offensive too of Craft and Malice? He will find no less Odds than this against him, if he have much to do in human Affairs. Do you wonder then that a virtuous Man should love to be alone? It is hard for him to be otherwise. He is so when he is among ten thousand. Nor is it so uncomfortable, to be alone without any other Creature, as it is to be alone in the midst of wild Beasts. Man is to Man all Kind of Beasts, a fawning Dog, a roaring Lion, a thieving Fox, a robbing Wolf, a dissembling Crocodile, a treacherous Decoy, and a rapacious Vulture. The civillest, methinks of all Nations, are those whom we account the most barbarous. There is some Moderation and Good-nature in the *Toupinambaltians*, who eat no Men but their Enemies: While we learned and polite and Christian *Europeans*, like so many Pikes and Sharps, prey upon every Thing that we can swallow."

ARE *Protestant* Nations nothing concerned in that humourous, but terrible Picture drawn by a late eminent Hand? "He was perfectly astonish'd (and who would not, if it were the first Time he had heard it?) at the Historical Account I gave him of our Affairs, during the last Century: *Protesting* it was only an Heap of Conspiracies, *Rebel-*

lions, Murders, Massacres; the very worst Effects that Avarice, Faction, Hypocrisy, Perfidiousness, Cruelty, Rage, Madness, Hatred, Envy, Lust, Malice and Ambition could produce.—Even in Times of Peace, How many innocent and excellent Persons, have been condemn'd to Death or Banishment, by great Ministers practising upon the Corruption of Judges, and the Malice of Factions? How many Villains have been exalted to the highest Places of Trust, Power, Dignity and Profit? By what Methods have great Numbers in all Countries procured Titles of Honour and vast Estates? Perjury, Oppression, Subornation, Fraud, Pandarism were some of the most excusable. For many owed their Greatness to Sodomy or Incest: Others, to the prostituting of their own Wives or Daughters: Others, to the betraying of their Country, or their Prince: More, to the perverting of Justice, to destroy the Innocent." Well might that keen Author add, "If a Creature pretending to Reason, can be guilty of such Enormities, certainly the Corruption of that Faculty, is far worse than Brutality itself."

Now are *Papish* Nations only concerned in this? Are the *Protestant* quite clear? Is there no such Thing among them (to take one Instance only) as "perverting of Justice," even in publick Courts of Judicature? Can

Can it not be said in any *Protestant* Country.
“ There is a Society of Men among us, bred up from their Youth in the Art of proving, according as they are paid, by Words multiplied for the Purpose, That white is black, and black is white? For Example: If my Neighbour has a Mind to my Cow, he hires a Lawyer to prove that he ought to have my Cow from me. I must hire another, to defend my Right, it being against all Rules of Law, that a Man should speak for himself. In pleading they do not dwell on the Merits of the Cause, but upon Circumstances foreign thereto. For Instance: They do not take the shortest Method to know, what Title my Adversary has to my Cow: But whether the Cow be red or black, her Horns long or short; whether the Field she graze in be round or square, and the like. After which they adjourn the Cause from Time to Time, and in ten or twenty Years Time, come to an Issue. This Society likewise has a peculiar Cant and Jargon of their own, in which all their Laws are written. And these they take special Care to multiply: Whereby they have so confounded Truth and Falshood, Right and Wrong, that it will take twelve Years to decide, Whether the Field left me by my Ancestors for six Generations, belong to me or to one three hundred Miles off.”

Is it in *Popish* Countries only that it can be said, "It does not appear that any one Perfection is required toward the Procurement of any one Station among you: Much less, that Men are *ennobled* on Account of their Virtue; that Priests are advanced for their Piety or Learning, Judges for their Integrity, Senators for the Love of their Country, or Counsellors for their Wisdom."

10. BUT there is a still greater and more undeniable Proof, that the very Foundations of all Things, Civil and Religious, are utterly out of Course, in the Christian as well as the Heathen World. There is a still more horrid Reproach to the Christian Name, yea, to the Name of Man, to all Reason and Humanity. There is WAR in the World! War between Men! War between Christians! I mean between those that bear the Name of *Christ*, and profess to *walk as He also walked*. Now who can reconcile War, I will not say to Religion, but to any Degree of Reason or common Sense?

BUT is there not a Cause? O yes, "The Causes of War (as the same Writer observes) are innumerable. Some of the chief are these: The Ambition of Princes; or the Corruption of their Ministers. Difference of Opinion; as whether *Flesh* be *Bread*, or *Bread* be *Flesh*? Whether the Juice of the Grape

Grape be *Blood* or *Wine*? What is the best *Colour* for a Coat, whether black, white or grey; and whether it should be long or short? Whether narrow or wide? Nor are there any Wars so furious, as those occasion'd by such Difference of Opinions.

“SOMETIMES two Princes make War, to decide which of them shall dispossess a Third of his Dominions. Sometimes a War is commenced, because another Prince is too strong; sometimes because he is too weak. Sometimes our Neighbours *want* the Things which we have, or *have* the Things which we want. So we both fight, untill they take Ours, or we take Theirs. It is a Reason for invading a Country, if the People have been wasted by Famine, destroy'd by Pestilence, or embroil'd by Faction: Or to attack our nearest Ally, if Part of his Land would make our Dominions more round and compact.

“ANOTHER Cause of making War is this. A Crew are driven by a Storm they know not where; at length they make Land and go ashore: They are entertain'd with Kindness. They give the Country a new Name; set up a Stone or rotten Plank for a Memorial; murder a Dozen of the Natives, and bring away a Couple by Force. Here commences a new *Right of Dominion*; Ships are sent, and the Natives driven out or destroy'd. And this is done to civilize and convert a barbarous and idolatrous People.”

BUT whatever be the Cause, let us calmly and impartially consider the Thing itself. Here are forty thousand Men gathered together on this Plain. What are they going to do? See, there are thirty or forty thousand more at a little Distance. And these are going to shoot them thro' the Head or Body, to stab them, or split their Sculls, and send most of their Souls into everlasting Fire, as fast as possibly they can. Why so? What Harm have they done to them? O none at all. They do not as much as know them. But a Man, who is King of *France*, has a Quarrel with another Man, who is King of *England*. So these *Frenchmen* are to kill as many of those *Englishmen* as they can, to prove the King of *France* is in the right. Now what an Argument is this? What a Method of Proof? What an amazing Way of deciding Controversies? What must Mankind be, before such a Thing as War could ever be known, or thought of upon Earth? How shocking, how inconceivable a Want must there have been of common Understanding, as well as common Humanity, before any two Governors or any two Nations in the Universe, could once think of such a Method of Decision? If then all Nations, Pagan, Mahometan and Christian, do in Fact make this their last Resort. What farther Proof do we need of the utter Degeneracy

Degeneracy of all Nations, from the plainest Principles of Reason and Virtue? Of the absolute Want both of common Sense and common Humanity, which runs thro' the whole Race of Mankind?

IN how just and strong a Light is this placed by the Writer cited before? "I gave him a Description of Cannons, Muskets, Pistols, Swords, Bayonets: Of Seiges, Attacks, Mines, Countermine, Bombardments; Of Engagements by Sea and Land: Ships sunk with a thousand Men, twenty thousand killed on each Side, dying Groans, Limbs flying in the Air: Smoke, Noise, trampling to Death under Horses Feet, Flight, Pursuit, Victory: Fields strew'd with Carcases left for Food to Dogs and Beasts of Prey: And farther, of plundering stripping, ravishing, burning and destroying. I assured him, I had seen an hundred Enemies blown up at once in a Seige, and as many in a Ship, and beheld the dead Bodies drop down in Pieces from the Clouds to the great Diversion of the Spectators."

Is it not astonishing, beyond all Expression, that this is the naked Truth. That within a short Term of Years, this has been the real Case, in almost every Part of even the Christian World? And mean while we gravely talk of the "Dignity of our Nature," in its present State! This is really surprizing, and might

might easily drive even a well-temper'd Man to say, "One might bear with Men, if they would be content with those Vices and Follies to which Nature has entitl'd them. I am not provoked at the Sight of a Pick-pocket, a Gamester, a Politician, a Suborner, a Traitor, or the like. This is all according to the natural Course of Things. But when I behold a Lump of Deformity and Diseases both in Body and Mind smitten with Pride, it breaks all the Measures of my Patience. Neither shall I ever be able to comprehend, how such an Animal and such a Vice can tally together."

AND surely all our Declamations on the Strength of human Reason, and the Eminence of our Virtues, are no more than the Cant and Jargon of Pride and Ignorance, so long as there is such a Thing as War in the World. Men in general can never be allowed to be reasonable Creatures, 'till they know not War any more. So long as this Monster stalks uncontroll'd, Where is Reason, Virtue, Humanity? They are utterly excluded; they have no Place; they are a Name, and nothing more. If even an Heathen were to give an Account of an Age, wherein Reason and Virtue reigned, he would allow no War to have Place therein. So *Ovid* of the Golden Age..

Nondum

*Nondum præcipites cingebant oppida fossæ:
Non galeæ, non ensis erat. Sine militis usu
Mollia securæ peragebant otia gentes.*

Steep Ditches did not then the Towns
surround,

Nor glitt'ring Helm, nor slaught'ring Sword
was found.

Nor Arms had they to wield, nor Wars
to wage,

But Peace and Safety crown'd the blissful
Age.

II. How far is the World at present from this State? Yet when we speak of the Folly and Wickedness of Mankind, may we not except our own Country, *Great-Britain* and *Ireland*? In these we have such Advantages, for Improvement both in Knowledge and Virtue, as scarce any other Nation enjoys. We are under an excellent Constitution, which secures both our religious and civil Liberty. We have Religion taught in its primitive Purity, its genuine, native Simplicity. And how it prospers among us, we may know with great Ease and Certainty. For we depend not on Hearsay, on the Report of others, or on subtle and uncertain Reasonings, but may see every Thing with our own Eyes, and hear it with our own Ears. Well then, to make all the Allowance possible, we will suppose Mankind in general, to be on a Level, with Regard to Knowledge and

and Virtue, even with the Inhabitants of our fortunate Islands : And take our Measure of Them, from the present undeniable State of our own Countrymen.

IN order to take a thorough Survey of these, let us begin with the lowest, and proceed upward. The Bulk of the Natives of *Ireland* are to be found in or near their little Cabins throughout the Kingdom, most of which are their own Workmanship, consisting of four earthen Walls, cover'd with Straw or Sods, with one Opening in the Side-wall, which serves at once for Door, Window and Chimney. Here in one Room are the Cow and Pig, the Woman with her Children, and the Master of the Family. Now what Knowledge have these rational Animals? They know to plant and boil their Potatoes, to milk their Cow, and to put their Cloaths on and off, if they have any besides a Blanket. But other Knowledge they have none, unless in Religion. And how much do they know of this? A little more than the *Hottentots*, and not much. They know the Names of God and *Christ* and the Virgin *Mary*. They know a little of *St. Patrick*, the Pope and the Priest : How to tell their Beads, to say *Ave Maria* and *Pater-noster* : To do what Penance they are bid, to hear Mass, confess, and pay so much for the Pardon of their Sins. But as to the Nature of Religion, the Life of
 GOD

GOD in the Soul, they know no more (I will not say than the Priest, but) than the Beasts of the Field.

AND how very little above these are the numerous Inhabitants of the northern Parts of *Scotland*, or of the Islands which lie either on the West, or the North Side of that Kingdom? What Knowledge have these? And what Religion? Their Religion usually lies in a single Point, in implicitly believing the Head of their Clan, and implicitly doing what he bids. Meantime they are, one and all, as ignorant of rational, scriptural Religion as of Algebra: And altogether as far from the Practice, as from the Theory of it.

“BUT it is not so in *England*. The very lowest of the People are here better instructed.” I should be right glad to find it so: But I doubt a fair Trial will shew the contrary. I am afraid we may still say, of thousands, myriads of Peasants, Men, Women, and Children throughout our Nation

“Wild as the untaught *Indian's* Brood,

The Christian Savages remain;
Strangers, yea, Enemies to GOD,

They make Thee spend thy Blood in vain.”
The Generality of *English* Peasants are not only grossly, stupidly, I had almost said, brutishly ignorant, as to all the Arts of this Life, but eminently so, with Regard to Religion and the Life to come. Ask a Countryman,
What

What is Faith? What is Repentance? What is Holiness? What is true Religion? And he is no more able to give you an intelligible Answer, than if you were to ask him about the North-East Passage. Is there then any Possibility that they should practice, what they know nothing of? If Religion is not even in their Heads, can it be in their Hearts or Lives? It cannot. Nor is there the least Savour thereof, either in their Tempers or Conversation. Neither in the one nor the other do they rise one Jot above the Pitch of a Turk or an Heathen.

PERHAPS it will be said, "Whatever the Clowns in the Midland Counties are, the People near the Sea-Coasts are more civilized." Yes, great Numbers of them are, in and near all our Ports: Many thousands there are civilized by *Smuggling*. The Numbers concerned herein upon all our Coasts, are far greater than can be imagined. But what Reason, and what Religion have these that trample on all Laws, divine and human, by a Course of thieving, or receiving stolen Goods, of plundering their King and Country? I say, King and Country: Seeing whatever is taken from the King, is in Effect taken from the Country, who are obliged to make up all Deficiencies in the Royal Revenue. These are therefore general Robbers. They rob you and me, and every

every one of their Countrymen : Seeing had the King his due Customs a great Part of our Taxes might be spared. A *Smuggler* (and in Proportion, every *Seller* or *Buyer*, of unaccustom'd Goods) is a Thief of the first Order, a Highwayman or Pickpocket of the worst Sort. Let not any of those prate about Reason or Religion. It is an amazing Instance of human Folly, that every Government in *Europe* does not drive these Vermin away into Lands not inhabited.

WE are all indebted to those Detachments of the Army, which have cleared some of our Coasts of these publick Nufances. And indeed many of that Body have in several Respects, deserved well of their Country. Yet can we say of *the Soldiery* in general, That they are Men of Reason and Religion? I fear not. Are not the Bulk of them void of almost all Knowledge, divine and human? And is their Virtue more eminent than their Knowledge? But I spare them. May God be merciful to them! May He be glorified by their Reformation, rather than their Destruction!

Is there any more Knowledge or Virtue in that vast Body of Men (some hundred thousands) the English *Sailors*? Surely no. It is not without Cause, that a Ship has been called "a floating Hell." What Power, what Form of Religion is to be found, in

nine out of ten, shall I say? Or ninety-nine out of an hundred, either of our Merchantmen or Men of War? What do the Men in them think or know about Religion? What do they practice? Either Sailors or Marines? I doubt whether any Heathen Sailors, in any Country or Age, *Greek, Roman* or *Barbarian*, ever came up to ours, for profound Ignorance and bare-faced, shameless, shocking Impiety. Add to these, out of our renown'd Metropolis, the whole Brood of Porters, Draymen, Carmen, Hackney-Coachmen, and I am sorry to say, Noblemen and Gentlemen's Footmen (together making up some thousands) and you will have such a Collection of *knowing* and *pious* Christians, as all *Europe* cannot exceed.

"BUT all Men are not like these." No, 'tis Pity they should. And yet how little better are the Retailers of Brandy or Gin, the Inhabitants of blind Ale-houses, the Oysterwomen, Fish-wives, and other good Creatures about *Billinggate*, and the various Clans of Pedlers and Hawkers, that patrol thro' the Streets, or ply in *Rag-fair*, and other Places of publick Resort. These likewise amount to several thousands, even within the Bills of Mortality. And what Knowledge have they? What Religion are they of? What Morality do they practice?

"BUT

“ BUT these have had no Advantage of Education, many of them scarce being able to write or read.” Proceed we then to those who have had these Advantages, the *Officers* of the *Excise* and *Customs*. Are these in general Men of Reason? Who think with Clearness and Connection, and speak pertinently on a given Subject? Are they Men of Religion? Sober, temperate? Fearing God and working Righteousness? Having a Conscience void of Offence, toward God and toward Man? How many do you find of this Kind among them; Men that fear an Oath; that fear Perjury more than Death? That would die rather than neglect any Part of that Duty, which they have sworn to perform? That would sooner be torn in Pieces, than suffer any Man, under any Pretence, to defraud his Majesty of his just Right? How many of them will not be terr’d from doing their Duty, either by Fear or Favour? Regard no Threatnings in the Execution of their Office, and accept no Bribes, called *Presents*? These only are wise and honest Men. Set down all the rest, as having neither Religion nor sound Reason.

“ BUT surely *Tradesmen* have.” Some of them have both: And in an eminent Degree. Some of our Traders are an Honour to the Nation. But are the Bulk of them

so? Are a vast Majority of our Tradesmen, whether in Town or Country, I will not say, religious, but honest Men? Who shall judge whether they are or no? Perhaps you think *St. Paul* is too strict. Let us appeal then to *Cicero*, an honest Heathen. Now when he is laying down Rules of Honesty between Man and Man, he proposes two Cases.

1. ANTISTHENES brings a Ship-load of Corn to *Rhodes*, at a Time of great Scarcity. The *Rhodians* flock about him to buy. He knows that five other Ships laden with Corn, will be there To-morrow. Ought he to tell the *Rhodians* this, before he sells his own Corn? Undoubtedly he ought, says the Heathen. Otherwise he makes a Gain of their Ignorance, and so is no better than a Thief or a Robber.

2. A ROMAN Nobleman comes to a Gentleman to buy his House, who tells him, "There is another going to be built near it, which will darken the Windows," and on that Account makes a Deduction in the Price. Some Years after, the Gentleman buys it of him again. Afterward he sues the Nobleman, for selling it without telling him first, That Houses were built near, which darkened the Windows. The Nobleman pleads, "I thought he knew it." The Judge asks, did you tell him or not? And

And on his owning, he did not, determines, “this is contrary to the Law, *Ne quid dolo malo fiat*” (let nothing be done fraudulently) and sentences him immediately to pay back Part of the Price.

Now, how many of our *Tradesmen* come up to the Heathen Standard of Honesty? Who is clear of *Dolus malus*? Such Fraud as the *Roman* Judge would immediately have condemned? Which of our Countrymen would not have sold his Corn or other Wares, at the highest Price he could? Who would have sunk his own Market, by telling his Customers, there would be Plenty the next Day? Perhaps scarce one in twenty. That One the Heathen would have allowed to be an honest Man. And every one of the rest, according to his Sentence, is “no better than a Thief or a Robber.”

I MUST acknowledge, I once believed the Body of English *Merchants* to be Men of the strictest Honesty and Honour. But I have lately had more Experience. Whoever wrongs the Widow and Fatherless, knows not what Honour or Honesty means. And how very few are there that will scruple this? I could relate many flagrant Instances.

BUT let one suffice. A Merchant dies in the full Course of a very extensive Business. Another agrees with his Widow, That provided she will recommend him to her

late Husband's Correspondents, he will allow her Yearly such a Proportion of the Profits of the Trade. She does so, and Articles are drawn, which she lodges with an eminent Man. This eminent Man positively refuses to give them back to her; but gives them to the other Merchant, and so leaves her entirely at his Mercy. The Consequence is, the other says, There is no Profit at all. So he does not give her a Groat. Now where is the Honesty or Honour, either of him who made the Agreement, or him who gave back the Articles to him?

THAT there is Honour, nay and Honesty to be found in another Body of Men, among the Gentlemen of the *Law*, I firmly believe, whether *Attorneys*, *Solicitors* or *Counsellors*. But are they not thinly spread? Do the Generality of Attorneys and Solicitors in Chancery, love their Neighbour as themselves? And do to others, what (if the Circumstance were changed) they would have others do to them? Do the Generality of *Counsellors* walk by this Rule? And by the Rules of Justice, Mercy and Truth? Do they use their utmost Endeavours, do they take all the Care which the Nature of the Thing will allow, to be assured that a Cause is just and good, before they undertake to defend it? Do they never knowingly defend

defend a bad Cause, and so make themselves Accomplices in Wrong and Oppression? Do they never deliver the Poor *into* the Hand of his Oppressor, and see that such as are in Necessity have *not* Right? Are they not often the Means of with-holding Bread from the Hungry, and Raiment from the Naked? Even when it is their own, when they have a clear Right thereto, by the Law both of God and Man? Is not this effectually done in many Cases, by protracting the Suit from Year to Year? I have known a friendly Bill prefer'd in Chancery, by the Consent of all Parties: The Manager assuring them, a Decree would be procured, in two or three Months. But altho' several Years are now elapsed, they can see no Land yet. Nor do I know, that we are a Jot nearer the Conclusion than we were the first Day. Now where is the Honesty of this? Is it not picking of Pockets, and no better? A Lawyer who does not finish his Client's Suit, as soon as it can be done, I cannot allow to have more Honesty (tho' he has more Prudence) than if he robb'd him on the Highway.

“ BUT whether Lawyers are or no, sure the *Nobility* and *Gentry* are all Men of Reason and Religion.” If you think they are all Men of Religion, you think very differently from your Master: Who made no Exception of Time or Nation, when he ut-

ter'd that weighty Sentence, *How difficultly shall they that have Riches enter into the Kingdom of Heaven!* And when some who seem to have been of your Judgment, were greatly astonish'd at his Saying: Instead of retracting or softning, he adds, *Verily I say unto you, it is easier for a Camel to go thro' the Eye of a Needle, than for a rich Man to enter into the Kingdom of God.* You think differently from St. Paul, who declares, in those remarkable Words, verified in all Ages, *Not many rich Men, not many Noble are called:* And obey the heavenly Calling. So many Snares surround them, that it is the greatest of all Miracles, if any of them have any Religion at all. And if you think they are all Men of sound Reason, you do not judge by Fact and Experience. Much Money does not imply much Sense; neither does a good Estate infer a good Understanding. As a gay Coat may cover a bad Heart, so a fair Peruke may adorn a weak Head. Nay a critical Judge of human Nature, avers that this is generally the Case. He lays it down as a Rule

Sensus communis in illâ

Fortunâ rarus

“Common Sense is rarely found in Men of Fortune.” “A rich Man, says he, has Liberty to be a Fool. His Fortune will bear him out.” *Stultitiam patiuntur opes:* But
Tibi

Tibi parvula res est. “ You have little Money, and therefore should have common Sense.”

I WOULD not willingly say any Thing concerning those whom the Providence of God has allotted for *Guides* to others. There are many Thousands of these in the establish'd Church: Many, among Dissenters of all Denominations. We may add, some Thousands of *Romish* Priests, scattered thro' *England*, and swarming in *Ireland*. Of these therefore I would only ask, “ Are they all moved by the Holy Ghost, to take upon them that Office and Ministry”? If not, they do not *enter by the Door into the Sheep-fold*; they are not *sent of God*. Is their *Eye single*? Is it their sole Intention in all their Ministrations, to glorify God and to save Souls? Otherwise, *the Light which is in them is Darkness*. And if it be, *how great is that Darkness*? Is their *Heart right with God*? Are their *Affections set on Things above, not on Things of the Earth*? Else how will they themselves go one Step in the Way, wherein they are to guide others? Once more; Are they *holy in all Manner of Conversation, as He who hath called them is holy*? If not, with what Face can they say to the Flock, *Be ye Followers of me, as I am of Christ*?

12. WE have now taken a cursory View of the present State of Mankind in all Parts
of

of the habitable World, and seen in a general Way, what is their real Condition, both with Regard to Knowledge and Virtue. But because this is not so pleasing a Picture, as human Pride is accusom'd to draw; and because those who are prepossess'd with high Notions of their own Beauty, will not easily believe, That it is taken from the Life: I shall endeavour to place it in another View, that it may be certainly known, whether it resembles the Original. I shall desire every one who is willing to know Mankind, to begin his Enquiry at home. First, let him survey himself; and then go on, Step by Step, among his Neighbours.

I ASK then, first, Are you thoroughly pleased with *yourself*? Say you, Who is not? Nay, I say, Who is? Do you observe nothing in yourself which you dislike? Which you cannot cordially approve of? Do you never think too well of yourself? Think yourself wiser, better and stronger, than you appear to be upon the Proof? Is not this Pride? And do you approve of Pride?--Was you never *angry* without a Cause? Or farther then that Cause required? Are you not apt to be so? Do you approve of this? Do not you frequently resolve against it? And do not you break those Resolutions again and again? Can you help breaking them? If so, Why do you not?---Are not you prone to

unreasonable Desires, either of Pleasure, Praise or Money? Do not you catch yourself desiring Things not worth a Desire: And other Things more than they deserve? Are all your Desires proportion'd to the real, intrinsic Value of Things? Do not you know and feel the contrary? Are not you continually liable to *foolish and hurtful Desires*? And do not you frequently relapse into them, knowing them to be such: Knowing that they have before *pierced you through with many Sorrows*? Have you not often resolved against these Desires? And as often broke your Resolutions? Can you help breaking them? Do so: Help it if you can: And if not, own your Helplessness.

ARE you thoroughly pleased with your own Life? *Nihilne vides quod nolis*? Do you observe nothing there which you dislike? I presume you are not too severe a Judge here. Nevertheless I ask, Are you quite satisfied, from Day to Day, with all you say or do? Do you *say* nothing, which you afterward wish you had not said? *Do* nothing, which you wish you had not done? Do you never speak any Thing contrary to Truth or Love? Is that right? Let your own Conscience determine. Do you never do any Thing contrary to Justice or Mercy? Is that well done? You know it is not. Why then do you not amend? *Moves, sed nil promoves*. You resolve

solve and resolve, and do just as you did before.

YOUR *Wife* however is wiser and better than you. Nay, perhaps you do not think so. Possibly you said once

*"Thou hast no Faults, or I no Faults can spy;
Thou art all Beauty, or all Blindness I."*

But you do not say so now: She is not without Faults: And you can see them plain enough. You see more Faults than you desire, both in her Temper and Behaviour. And yet you can't mend them: And she either can't or won't. And she says the very same of *you*.----Do your *Parents* or her's live with you? And do not they too exercise your Patience? Is there nothing in *their* Temper or Behaviour that gives you Pain? Nothing which you wish to have alter'd? Are you a Parent yourself? Parents in general are not apt to think too meanly of their own dear Offspring. And probably at sometimes you admire your's more than enough; you think there are none such. But do you think so, upon cool Reflection? Is the Behaviour of all your *Children*, of most, of any of them, just such as you would desire? Toward yourself, toward each other, and toward all Men? Are their Tempers just such as you would wish; loving, modest, mild and teachable? Do you observe no Self-will, no Passion, no Stubbornness, no Ill-nature or Surliness among them?

them? Did you not observe more or less of these in every one of them, before they were two Years old? And have not those Seeds ever since grown up with them, 'till they have brought forth a plentiful Harvest.

YOUR Servants or Prentices are probably older than your Children. And are they wiser and better? Of all those who have succeeded each other for twenty Years, how many were good Servants? How many of them did their Work *unto the LORD, not as pleasing Man but GOD?* How many did the same work, and in as exact a Manner, behind your Back as before your Face? They that did not were Knaves; they had no Religion; they had no Morality. Which of them studied *your* Interest in all Things, just as if it had been his own? I am afraid, as long as you have lived in the World, you have seen few of these black Swans yet.

HAVE you had better Success with the *Journeymen and Labourers*, whom you occasionally employ? Will they do the same Work if you are at a Distance, which they do while you are standing by? Can you depend upon their using you, as they would you should use them? And will they do this, not so much for Gain, as for Conscience Sake? Can you trust them as to the Price of their Labour? Will they never charge more than it is fairly worth? If you have found
a Set

a Set of such Workmen, pray do not conceal so valuable a Treasure; but immediately advertise the Men and their Places of Abode, for the common Benefit of your Countrymen.

HAPPY you, who have such as these about your House! And are your *Neighbours* as honest and loving as they? They who live either in the same, or in the next House; Do these love you as themselves? And do to you in every Point, as they would have you do to them? Are they guilty of no untrue or unkind Sayings, no unfriendly Actions towards you? And are they (as far as you see or know) in all other Respects, reasonable and religious Men? How many of your Neighbours answer this Character? Would it require a large House to contain them?

BUT you have Intercourse not with the next Neighbours only, but with several *Tradesmen*. And all very honest: Are they not? You may easily make a Trial. Send a Child or a Countryman to one of their Shops. If the Shopkeeper is an honest Man, he will take no Advantage of the Buyer's Ignorance. If he does, he is no honest than a Thief. And how many Tradesmen do you know who would scruple it?

Go a little farther. Send to the Market for what you want. "What is the lowest Price of this?" "Five Shillings, Sir." "Can you

you take no less?" "No, upon my Word. It is worth it every Penny." An Hour after he sells it for a Shilling less. And it is really worth no more. Yet is not this the Course (a few Persons excepted) in every Market thro' the Kingdom. Is it not generally, tho' not always, cheat that cheat can? Sell as dear as you can, and buy as cheap? And what are they who steer by this Rule better than a Company of *Newgate-Birds*? Shake them all together; for there is not a Grain of Honesty among them.

BUT are not your own *Tenants* at least, or your *Landlord*, honest Men? You are persuaded they are. Very good: Remember then an honest Man's Word is as good as his Bond. You are preparing a Receipt or Writing for a Sum of Money, which you are going to pay or lend to this honest Man. Writing! What Need of that? You do not fear he should die soon. You did not once think of it. But you do not care to trust him without it; that is, you are not sure but he is a meer Knave. What, your Landlord? Who is a Justice of Peace! It may be a Judge; nay, a Member of Parliament; possibly a Peer of the Realm! And cannot you trust this Honourable (if not Right Honourable) Man, without a paltry Receipt? I do not ask whether he is an Whoremonger, an Adulterer, a Blasphemer, a proud, a passionate,
a re-

a revengeful Man. This it may be his nearest Friends will allow: But do you suspect his Honesty too?

13. SUCH is the State of the *Protestant Christians* in *England*. Such their Virtue from the least to the greatest, if you take an impartial Survey of your Parents, Children, Servants, Labourers, Neighbours, of Tradesmen, Gentry, Nobility. What then can we expect from *Papists*? What from *Jews*, *Mahometans*, *Heathens*?

AND it may be remark'd, That this is the plain, glaring, apparent Condition of Humankind. It strikes the Eye of the most careless, inaccurate Observer, who does not trouble himself with any more than their Outside. Now it is certain, the Generality of Men do not wear their worst Side outward. Rather, they study to *appear* better than they are, and to conceal what they can of their Faults. What a Figure then would they make, were we able to touch them with *Ithuriel's* Spear? What a Prospect would there be, could we anticipate the Transactions of the great Day? Could we *bring to Light the hidden Things of Darknes*, and *make manifest the Thoughts and Intents of the Heart*.

THIS is the plain, naked Fact, without any Extenuation on the one Hand or Exaggeration on the other. The present State of the Moral World is as conspicuous as that
of

of the Natural. *Ovid* said no more concerning both near 2000 Years since, than is evidently true at this Day. Of the Natural World he says (Whether this took Place at the Fall of Man, or about the Time of the Deluge)

*Jupiter antiqui contraxit tempora veris,
Perq; hiemes, æstusq; & inæquales autumnos,
Et breve ver spatii exegit quatuor annum.*

The GOD of Nature, and her sovereign King,

Shorten'd the primitive perennial Spring :

The Spring gave Place, no sooner come than past,

To Summer's Heat, and Winter's chilling Blast,

And Autumn sick, irregular and uneven :

While the sad Year thro' different Seasons driven

Obe'y'd the stern Degree of angry Heaven.

And a Man may as modestly deny, That Spring and Summer, Autumn and Winter succeed each other, as deny one Article of the ensuing Account of the moral World.

*Irrupit venæ peioris in ævum
Omne nefas: Fugere Pudor, Verumq; Fidesq;
In quorum subiére locum fraudesq; doliq;
Insidiaq; & vis, & amor sceleratus habendi:*

A Flood of general Wickedness broke in
At once, and made the Iron Age begin:

F

Virtue

Virtue and Truth forsook the faithless Race,
And Fraud and Wrong succeeded in their
Place.

Deceit and Violence, the dire Thirst of
Gold,

Lust to possess, and Rage to have and hold.

What Country is there now upon Earth, in
Europe, Asia, Africa or America, be the In-
habitants *Pagans, Turks or Christians*, con-
cerning which we may not say,

Vivitur ex rapto : non hospes ab hospite tutus :

Filius ante diem patrios inquirat in annos,

Vieta jacet Pietas ; & Virgo cæde madentes

Ultima Cælestium terras Astræa reliquit.

They live by Rapine. The unwary Guest
Is poison'd at the inhospitable Feast.

The Son, impatient for his Father's Death,
Numbers his Years, and longs to stop his
Breath :

Extinguish'd all Regard for God and Man :

And Justice, last of the celestial Train,

Spurns the Earth drench'd in Blood, and
flies to Heaven again.

14. UNIVERSAL Misery is at once a Con-
sequence and a Proof of this universal Cor-
ruption. Men are unhappy, (How very few
are the Exceptions?) because they are unholy.
Culpam Pæna premit comes. Pain accompa-
nies and follows Sin. Why is the Earth so
full of complicated Distress? Because it is
full

full of complicated Wickedness. Why are not you happy? Other Circumstances may concur: But the main Reason is, because you are not holy. It is impossible in the Nature of Things, that Wickedness can consist with Happiness. *Roman* Heathen, tell the *English* Heathens, *Nemo malus felix*: No vicious Man is happy. And if you are not guilty of any gross outward Vice, yet you have vicious Tempers: And as long as these have Power in your Heart, true Peace has no Place. You are proud; you think too highly of yourself. You are passionate; often angry without Reason. You are self-willed; you would have your own Will, your own Way in every Thing; that is plainly, you would rule over God and Man; you would be the Governor of the World. You are daily liable to unreasonable Desires: Some Things you desire that are no Way desirable: Others, which ought to be avoided, yea abhorred, at least as they are now circumstanced. And can a proud or a passionate Man be happy? Oh no: Experience shews it is impossible. Can a Man be happy, who is full of Self-will? Not unless he can dethrone the Most High. Can a Man of unreasonable Desires be happy? Nay, they pierce him through with many Sorrows.

I HAVE not touch'd upon Envy, Malice, Revenge, Covetuousness, and other gross Vices. Concerning these it is universally agreed, by all thinking Men, Christian or Heathen, that a Man can no more be happy, while they lodge in his Bosom, than if a Vulture was gnawing his Liver. It is supposed indeed, that a very small Part of Mankind, only the vilest of Men are liable to these. I know not that: But certainly this is not the Case with Regard to Pride, Anger, Self-will, foolish Desires. Those who are accounted not bad Men, are by no Means free from these. And this alone, (were they liable to no other Pain) would prevent the Generality of Men, rich and poor, learned and unlearned, from ever knowing what Happiness means.

15. You think however you could bear yourself pretty well; but you have such an Husband or Wife, such Parents and Children as are intolerable! One has such a Tongue, the other so perverse a Temper! The Language of these, the Carriage of those, is so provoking! Otherwise you should be happy enough. True, if both you and they were wise and virtuous. Mean-while, neither the Vices of your Family, nor your own Will suffer you to rest.

Look out of your own Doors: *Is there any Evil in the City, and Sin hath not done it? Is there*

there any Misfortune or Misery to be named, whereof it is not either the direct or remote Occasion? Why is it that the *Friend* or *Relation* for whom you are so tenderly concerned, is involved in so many Troubles? Have not you done *your* part toward making them happy? Yes, but they will not do their own: One has no Management, no Frugality, or no Industry. Another is too fond of Pleasures. If he is not what is called scandalously vicious, he loves Wine, Women or Gaming. And to what does all this amount? He might be happy; but *Sin* will not suffer it.

PERHAPS you will say, Nay, he is not in Fault, he is both frugal and diligent. But he has fallen into the Hands of those, who have imposed upon his Good-nature. Very well; but still Sin is the Cause of his Misfortunes. Only it is another's, not his own.

IF you enquire into the Troubles under which your Neighbour, your Acquaintance, or one you casually talk with, labours, still you will find the far greater Part of them arise, from some Fault either of the Sufferer or of others. So that still Sin is at the Root of Trouble, and it is Unholiness which causes Unhappiness.

AND this holds as well with Regard to Families, as with Regard to Individuals. Many Families are miserable through Want.

They have not the Conveniences, if the Necessaries of Life. Why have they not? Because they will not work: Were they diligent they would want nothing. Or if not idle, they are wastful: They squander away in a short Time, what might have served for many Years: Others indeed are diligent and frugal too; but a treacherous Friend, or a malicious Enemy has ruin'd them: Or they groan under the Hand of the Oppressor: Or the Extortioner has enter'd into their Labours. You see then, in all these Cases, Want, (though in various Ways) is the Effect of Sin. But is there no rich Man near? None that could relieve these innocent Sufferers, without impairing his own Fortune? Yes, but he thinks of nothing less. They may rot and perish for him. See, more Sin is implied in their Suffering.

BUT is not the Family of that rich Man himself happy? No; far from it: Perhaps farther than his poor Neighbour's. For they are not content: Their *Eye is not satisfied with Seeing, nor their Ear with Hearing*. Endeavouring to fill their Souls with the Pleasures of Sense and Imagination, they are only pouring Water into a Sieve. Is not this the Case with the wealthiest Families you know? But it is not the whole Case with some of them. There is a debauched, a jealous, or an ill-natur'd Husband: A gaming, passionate, or imperious

imperious Wife; an undutiful Son, or an imprudent Daughter, who banishes Happiness from the House. And what is all this, but Sin in various Shapes, with its sure Attendant Misery?

IN a Town, a Corporation, a City, a Kingdom, is it not the same Thing still? From whence comes that Complication of all the Miseries incident to human Nature, War? *Is it not from the Tempers which war in the Soul?* When Nation rises up against Nation, and Kingdom against Kingdom, does it not necessarily imply Pride, Ambition, coveting what is another's; or Envy, or Malice, or Revenge, on one Side, if not on both? Still then Sin is the baleful Source of Affliction. And consequently the Flood of Miseries, which covers the Face of the Earth, which overwhelms not only single Persons, but whole Families, Towns, Cities, Kingdoms, is a demonstrative Proof of the Overflowing of Ungodliness, in every Nation under Heaven.





T H E

Doctrine of Original Sin, &c.

P A R T II.

The Scriptural Method of accounting for this defended.

II.

I. I.  HE Fact then being undeniable, I would ask, How is it to be accounted for? Will you resolve it into the Prevalence of Custom, and say, "Men are guided more by Example than Reason?" It is true. They run after one another, like a Flock of Sheep (as Seneca remark'd long ago) *non quâ eundum est, sed quâ itur*: Not where they ought to go, but where others go. But I gain no Ground by this: I am equally at a Loss to account for this Custom. How is it (seeing Men are reasonable Creatures, and nothing is so agreeable to Reason as Virtue) that

that the Custom of all Ages and Nations is not on the Side of Virtue rather than Vice? If you say, This is owing to bad *Education*, which propagates ill Customs: I own, Education has an amazing Force, far beyond what is commonly imagined. I own too, that as bad Education is found among Christians, as ever obtained among the Heathens. But I am no nearer still: I am not advanced an Hair's Breadth toward the Conclusion. For how am I to account for the almost universal Prevalence of this *bad Education*? I want to know, when this prevailed first? And how came it to prevail? How came wise and good Men (for such they must have been before *bad Education* commenced) not to train up their Children in Wisdom and Goodness? In the Way wherein they had been brought up themselves? They had then no ill Precedent before them: How came they to make such a Precedent? And how came all the Wisdom of after Ages, never to correct that Precedent? You must suppose it to have been of antient Date. Prophane History gives us a large Account of universal Wickedness, that is, universal *bad Education*, for above two thousand Years last past. Sacred History adds the Account of above two thousand more: In the very Beginning of which (more than four thousand Years ago) *all Flesh had corrupted their Ways before the LORD!*

Or,

Or, to speak agreeably to this Hypothesis, were *very corruptly educated*. Now how is this to be accounted for, That in so long a Tract of Time, no one Nation under the Sun, has been able, by wholesome Laws or by any other Method, to remove this grievous Evil? So that their Children being *well educated*, the Scale might at length,--turn on the Side of Reason and Virtue.

THESE are Questions which I conceive will not easily be answered, to the Satisfaction of any impartial Enquirer. But to bring the Matter to a short Issue. The first Parents who educated their Children in Vice and Folly, either were wise and virtuous themselves, or were not. If they were not, *your* Vice did not proceed from Education: So the Supposition falls to the Ground: Wickedness was antecedent to bad Education. If they were wise and virtuous, it cannot be supposed, but they would teach their Children to tread in the same Steps. In no wise therefore can we account for the present State of Mankind from *Example* or *Education*.

2. LET us then have Recourse to the Oracles of GOD. How do they teach us to account for this Fact, That *all Flesh corrupted their Way before GOD*, even in the *Antediluvian* World? That Mankind was little, if at all, less corrupt, from the Flood to the

the giving of the Law by *Moses*: That from that Time 'till CHRIST came, even GOD's chosen People were a *faithless and stubborn Generation*, little better, tho' certainly not worse than the Heathens who knew not GOD: That when CHRIST came, both *Jews and Gentiles* were *all under Sin*; *all the World* was *guilty before GOD*: That even after the Gospel had been preach'd in all Nations, still the wise and virtuous *were a little Flock*; bearing so small a Proportion to the Bulk of Mankind, that it might yet be said, *The whole World lieth in Wickedness*: That from that Time *the Mystery of Iniquity* wrought even in the Church, 'till the Christians were little better than the Heathens: And, lastly, That at this Day *the whole World*, whether Pagan, Mahometan, or nominally Christian (little indeed is the Flock which is to be excepted!) again *lieth in Wickedness*: Doth not *know the only true GOD*; doth not love, doth not worship Him as GOD: Hath not *the Mind which was in Christ*, neither *walketh as He walked*: Doth not practice, Justice, Mercy and Truth, nor do to others as they would others should do to them: How, I say, do the Oracles of GOD teach us, to account for this plain Fact?

3. THEY teach us, That in ^u Adam *all die*: That by the first *Man came* both natural

^u 1 Cor. xv. 22. compared with Gen. ii. and iii.

ral and spiritual *Death*. That "by this one Man Sin entered into the World, and *Death* in Consequence of Sin: And that from him *Death* passed upon all Men, in that all have sinned.

BUT you aver,* That "no Evil but *Temporal Death* came upon Men, in Consequence of *Adam's Sin*." And this you endeavour to prove by considering the chief Scriptures, which are supposed to relate thereto.

THE first you mention is *Gen. ii. 17*. But of the Tree of the Knowledge of Good and Evil; thou shalt not eat of it: For in the Day that thou eatest thereof thou shalt surely die.

ON this you observe: "Death was to be the Consequence of his Disobedience. And the *Death* here threatned can be opposed only to that *Life* God gave *Adam* when he created him." True: But how are you assured, That God when he created him, did not give him *spiritual*, as well as *animal* Life? Now *spiritual Death* is opposed to *spiritual Life*. And this is more than the *Death* of the Body.

"BUT this is pure Conjecture, without a solid Foundation. For no other *Life* is spoken of before." Yes there is. *The Image of God* is spoken of before. This is not

* *Rom. v. 12.* * Mr. Taylor's Doctrine of Original Sin, Part I. to whom I address myself in what follows. What is quoted from him, generally in his own Words, is inclosed in Comma's " ". † p. 7.

therefore pure Conjecture ; but is grounded upon a solid Foundation, upon the plain Word of God.

ALLOWING then, that “ *Adam* could understand it of no other *Life* than that which he had newly receiv’d :” Yet would he naturally understand it, of *the Life of God* in his Soul, as well as of *the Life of his Body*.

“ IN this Light therefore the Sense of the Threatning will stand thus: *Thou shalt surely die*; as if he had said, I have² *formed thee of the Dust of the Ground, and breathed into thy Nostrils the Breath of Lives*,” both of *animal Life* and of *spiritual Life*; and in both Respects thou art become a living Soul. “ But if thou eatest of the forbidden Tree, thou shalt cease to be a living Soul. For I will take from thee” the Lives I have given, and thou shalt die spiritually, temporally, eternally.

BUT “ here is not one Word relating to *Adam’s* Posterity. Tho’ it be true, if he had died immediately upon his Transgression, all his Posterity must have been extinct with him.” It is true : Yet “ not one Word” of it is *expressed*. Therefore other Consequences of his Sin may be equally *implied*, tho’ they are no more *expressed* than this.

4. THE second Scripture you cite is *Gen. iii.* from the 7th to the 24th Verse.²

ON

² Third Edition p. 8. ² p. 9, 10.

ON this you observe, Here “we have some Consequences of our first Parents Sin *before* God judged them: Some appointed by his *judicial* Sentence; and some which happened *after* that Sentence was pronounced.”^b

“IMMEDIATELY upon their Transgression, they were seized with Shame and Fear. Guilt will always be attended with Shame. And a State of Guilt is often in Scripture expressed by being *naked*. *Exod. xxxii. 25.* Moses *saw that the People were naked; for Aaron had made them naked to their Shame among their Enemies.*” Certainly *naked* does not mean *guilty* here; but either stript of their Ornaments (*C. xxxiii. 5, 6.*) or of their Swords, or their upper Garment. *Isai. xlvii. 3.* ‘*Thy Nakedness shall be uncovered, yea thy Shame shall be seen.*’ Here also *Nakedness* does not mean *Guilt*; but is to be taken literally, as manifestly appears, from the Words immediately preceeding, *V. 2.* *Make bare the Leg, uncover the Thigh, pass over Rivers.* And *Rev. xvi. 15.* *Blessed is he that watcheth and keepeth his Garments, lest he walk naked and they see his Shame.* The plain Meaning is, lest he lose the Graces he has received, and so be ashamed before Men and Angels.

“THEIR Fear is described *V. 8.* *Adam and his Wife hid themselves from the Presence of*

of the LORD GOD among the Trees of the Garden. They had no such Fear while they were innocent: But now they were afraid to stand before their Judge."^d

THIS is all you can discern in the *Mosaic* Account, as the Consequence of our first Parents Sin, *before* GOD judged them. Mr. *Hervey* discerns something more. I make no Apology for transcribing some of his Words.^e

"ADAM violated the Precept, and as the nervous Original expresses it, *died the Death.* He before possess'd a Life incomparably more excellent, than that which the Beasts enjoy. He possess'd a Divine Life, consisting, according to the Apostle, *in Knowledge, in Righteousness, and true Holiness.* This, which was the distinguishing Glory of his Nature, *in the Day that he eat the forbidden Fruit,* was extinct.

"His Understanding, originally enlightened with Wisdom, was clouded with Ignorance. His Heart, once warmed with heavenly Love, became *alienated from GOD* his Maker. His Passions and Appetites, rational and regular before, shook off the Government of Order and Reason. In a Word, the whole Moral Frame was unhinged, disjointed, broken.

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^d p. 13. ^e *Theron and Aspasio, Dial. 11.*

“ THE *Ignorance* of fallen *Adam* was palpable. Witness that absurd Attempt, to *hide himself* from the Eye of *Omniscience*, among the Trees of the Garden. His *Aversion* to the all-gracious God was equally plain. Otherwise he would never have fled from his Maker, but rather have hastened on the Wings of *Desire*, into the Place of the Divine Manifestation.

“ A STRANGE Variety of *disorderly Passions* were evidently predominant in his Breast. *Pride*; for he refuses to acknowledge his Guilt, tho’ he cannot but own the Fact. *Ingratitude*; for he obliquely upbraids the Creator with his Gift, as tho’ it had been a Snare rather than a Blessing; *the Woman Thou gavest me*. The Female Criminal acts the same unhumbl’d Part. She neither takes Shame to herself, nor gives Glory to God, nor puts up a single Petition for Pardon.

“ As all these Disasters ensued, upon the Breach of the Commandment, they furnish us with the best Key, to open the Meaning of the Penalty annex’d. They prove beyond any Argument, That *Spiritual Death* and all its Consequences were comprized in the Extent of the Threatning.”

5. HOWEVER “ no ‘other could in Justice be punishable for that Transgression, which was their own Act and Deed only.”

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If no other was justly *punishable*, then no other was *punished* for that Transgression. But all Men were *punished* for that Transgression, namely, with Death. Therefore all Men were justly *punishable* for it.

By *Punishment* I mean *Suffering* consequent upon *Sin* or *Pain* inflicted because of *Sin* preceeding. Now it is plain all Mankind *suffer* Death; and that this *Suffering* is consequent upon *Adam's Sin*. Yea, and that this *Pain* is inflicted on all Men, because of his *Sin*. When therefore you say, "Death does descend to us, in Consequence of his Transgression;" You allow the Point we contend for; and are very welcome to add, "Yet it is not a *Punishment* for his *Sin*." You allow the Thing. Call it by what Name you please.

BUT "*Punishment*" always connotes *Guilt*." It always connotes *Sin* and *Suffering*. And here are both. *Adam* sinned: His Posterity *suffer*: And that, in Consequence of his *Sin*.

BUT "*Sufferings* are *Benefits* to us." Doubtless, but this does not hinder their being *Punishments*. The Pain I *suffer* as a *Punishment* for my own Sins, may be a *Benefit* to me; but it is a *Punishment* nevertheless.

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BUT

BUT “as theyⁿ two only were guilty of the first Sin, so no other but they two only, could be conscious of it *as their Sin*.” No other could be conscious of it *as their Sin*, in the same Sense as *Adam* and *Eve* were: And yet others may “charge it upon themselves,” in a different Sense, so as to judge themselves *Children of Wrath* on that Account.

To sum up this Point in Dr. *J—*’s Words: “If there be any Thing in this Argument, That *Adam*’s Posterity could not be justly punishable for his Transgression, because it was his personal Act and not theirs: It must prove universally that it is unjust, To punish the Posterity of any Man for his personal Crimes. And yet most certain it is, that GOD has in other Cases actually punished Mens Sins on their Posterity. Thus the Posterity of *Canaan*, the Son of *Ham*, is punish’d with Slavery, for his¹ Sin. *Noah* pronounced the Curse under a Divine Afflatus, and GOD confirmed it by his Providence. So we do, in Fact suffer, for *Adam*’s Sin, and that too by the Sentence inflicted on our first Parents. We suffer Death in Consequence of their Transgression. Therefore we are, in some Sense, guilty of their Sin. I would ask, What is *Guilt*, but an Obligation to suffer Punishment for Sin? Now since

ⁿ p. 14. ¹ Gen. ix. 25, 27.

since we suffer the same penal Evil, which God threatened to, and inflicted on *Adam* for his Sin, and since it is allowed we suffer this for *Adam's* Sin, and that by the Sentence of God, appointing all Men to die, because *Adam* sinned: Is not the Consequence evident? Therefore we are all some Way guilty of *Adam's* Sin."^{*}

6. "THE Consequences ¹ appointed by the *judicial* Sentence of God, are found in that pronounced on the Serpent, or the Woman, or the Man.

"THE Serpent is cursed, V. 14, 15. And those Words in the 15th Verse, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed: He* (so the Hebrew) *shall bruise thy Head and thou shalt bruise his Heel*; imply, that God would appoint his only-begotten Son, to maintain a Kingdom in the World opposite to the Kingdom of *Satan*, 'till he should be born of a Woman, and by his Doctrine, Example, Obedience and Death, give the last Stroke, by Way of moral Means, to the Power and Works of the "Devil."

I do not understand that Expression, "By Way of *Moral Means*." What I understand from the whole Tenor of Scripture is, That the eternal, almighty Son of God,

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who

^{*} Vindication of the Doctrine of Original Sin. ! p. 15.
^m p. 16.

who is, over all, GOD, blessed for ever, having reconciled us to GOD by his Blood, creates us anew by his Spirit, and reigns 'till He hath destroy'd all the Works of the Devil.

“ SENTENCE is past upon the Woman, V. 16. that she should bring forth Children with more Pain and Hazard, than otherwise she would have done.”^o How? With *more Pain and Hazard* than otherwise she would have done! Would she otherwise had *any Pain* at all? Or have brought forth Children with *any Hazard*? Hazard of what? Certainly, not of Death. I cannot comprehend this.

“ LASTLY, The Sentence upon the Man, V. 17, 18, 19. first affects the Earth, and then denounces Death upon himself.”

“ AFTER Sentence^p pronounced, GOD having clothed *Adam* and *Eve*, drove them out of Paradise.”

HERE “ observe 1. a Curse is pronounced^t on the Serpent and on the Ground; but no Curse upon the Woman and the Man.” But a Curse fell upon them in that very Moment, wherein they transgressed the Law of GOD: For *curst is every one that continueth not in all Things which are contained in the Law to do them.* Vainly therefore do you subjoin, “ Tho’ they are subjected to Sorrow, Labour and Death, these are not inflicted under the

the Notion of a Curse." Surely they are; as the several Branches of that Curse, which he had already incurred. And which had already not only "darkened and weakened his rational Powers," but disordered his whole Soul.

"OBSERVE 2. here is not one Word of any other *Death*, but the Dissolution of the Body." Nor was it needful. He felt in himself that *spiritual Death*, which is the Prelude of *Death everlasting*. "But the Words, *Dust thou art, and unto Dust thou shalt return*, restrain this Death to this Dissolution alone. This Dissolution alone" is *expressed* in those Words. But how does it appear, that nothing more is *implied*? The direct contrary appears from your own Assertions. For if these Words refer clearly to those, *And the LORD GOD formed Man out of the Dust of the Ground, and breathed into his Nostrils the Breath of Lives:*" And if "the judicial Act of Condemnation clearly implieth, the depriving him of that Life which God then breathed into him:" It undeniably follows, That this judicial Act implieth a Deprivation of *Spiritual Life* as well as *Temporal*: Seeing God breathed into him both one and the other, in order to his *becoming a living Soul*.

It remains, That the Death *express* in the original Threatning and *implied* in the Sentence pronounced upon Man, includes all Evils which could befall his Soul and Body: Death Temporal, Spiritual and Eternal.

7. You next cite ' 1 Cor. xv. 21, 22. *Since by Man came Death, by Man came also the Resurrection of the Dead. For as in Adam all die, even so in Christ shall all be made alive.*

ON this you observe 1. " The Apostle is in this Chapter proving and explaining *the Resurrection*. It is this Fact or Event, and *no other*, which he here affirms and demonstrates."

If you mean, " The *Resurrection of the Body to that Life* which it enjoy'd in this World, is *the only Thing* which the Apostle speaks of in this Chapter," your Assertion is palpably false. For he speaks therein of *that glorious Life* both of Soul and Body, which is not, cannot be enjoy'd in this World.

You observe 2. " It is undeniable, that *all Mankind die in Adam*, *all* are mortal, in Consequence of his " Sin." 3. " It is equally clear, that *by Christ came the Resurrection of the Dead*: That in Christ *all* who die in *Adam*, that is, all Mankind, *are made alive.*" It is neither clear nor true, That St. Paul affirms this, in either of the Texts before us. For in this whole Chapter he speaks only of
the

the Resurrection of the Just, of *them that are Christ's*, V. 23. So that from hence it cannot be infer'd at all, that *all Mankind* will be *made alive*. Admitting then, "That *the Resurrection of the Dead* and being *made alive*, are Expressions of the same Signification," this proves nothing; since the Apostle affirms neither one nor the other, of any but those *who are fallen asleep in Christ*, V. 18. It is of these only that he here asserts, Their *Death came by the First*, their *Resurrection, by the Second Adam*: Or, That in *Adam they all died*; in *Christ they all are made alive*. Whatever Life *they all* lost by Means of *Adam*, *They all* recover by Means of *Christ*.

"FROM" this Place we cannot conclude, that any Death came upon Mankind in Consequence of *Adam's Sin* beside that Death from which Mankind shall be delivered at the Resurrection."

NAY, from this Place we cannot conclude, that Mankind in general shall be delivered from any Death at all: Seeing it does not relate to Mankind in general, but wholly and solely to *them that are Christ's*.

BUT from this Place we may firmly conclude, that more than the mere *Death* of the Body *came even upon these by Man*, by *Adam's Sin*, seeing *the Resurrection* which comes to them *by Man*, by *Christ*, is far more

than the mere Removal of *that Death*: Therefore their *dying in Adam* implies far more than the bare Loss of the bodily Life we now enjoy: Seeing their *being made alive in Christ* implies far more, than a bare Recovery of *that Life*.

YET it is true, That whatever *Death* came on them by one *Man*, came upon all Mankind; and that in the same Sense wherein they *died in Adam*, all Mankind died likewise. And that all Mankind are not *made alive in Christ*, as they are, is not God's Fault, but their own.

I KNOW not therefore what you mean by saying That after Doctor *J*—— has proved this whole Chapter and consequently the two Verses in Question, to relate wholly and solely to the Resurrection of the Just, “he leaves you in full Possession of your Arguments. Surely if he proves this, he wrests the whole Argument out of your Hands. He leaves you not one Shred of it.

8. “WE come now, you say, to the most difficult Scripture, which speaks of this Point, *Rom. v. 12—19*.

As by *one Man Sin* enter'd into the *World* and *Death* by *Sin*, even so *Death* pass'd upon all *Men*, for that all have sinned.

FOR *until the Law*, *Sin* was in the *World*; but *Sin* is not imputed when there is no *Law*.

NEVER-

* NEVERTHELESS *Death reigned from Adam to Moses, even over them that had not sinned after the Similitude of Adam's Transgression, who is the Figure of him that was to come.*

BUT not as the Offence, so also is the Free-gift. For if thro' the Offence of One many be dead, much more the Grace of GOD, and the Gift by Grace, which is by one Man, Jesus Christ, bath abounded unto many.

AND not as it was by One that sinned so is the Gift, for the Judgment was by one Offence unto Condemnation, but the Free-gift is of many Offences unto Justification.

FOR if by one Man's Offence Death reigned by one, much more they who received the Abundance of Grace and of the Gift of Righteousness, shall reign in Life by one Jesus Christ.

THEREFORE as by the Offence of one Judgment came upon all Men to Condemnation, even so by the Righteousness of one the Free-gift came upon all Men, unto Justification of Life.

FOR as by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made Righteous.

ON this you observe, I. That this Passage "speaks" of temporal Death and no other." That it speaks of temporal Death is allowed; but not that it speaks of no other. How prove you this? Why thus, "He evidently

dently speaks of that Death, which *entered into the World by Adam's Sin*: That Death which is common to *all Mankind*, which *passed upon all Men*, that Death which *reigned from Adam to Moses*; that whereby *the many that is all Mankind are dead*." He does so: But how does it appear, That the Death which *entered into the World by Adam's Sin*, which is common to *all Mankind*, which *passed upon all Men*, which *reigned from Adam to Moses*, and whereby *the many*, that is, *all Mankind are dead*: How, I say, does it appear, from any or all of these Expressions, That this is *temporal Death only*? Just here lies the Fallacy. "No Man, say you, can deny, that the Apostle is here speaking of that Death." True: But when you infer, "therefore he speaks of that *only*;" We deny the Consequence.

9. You affirm, II. "By *Judgment*² to *condemnation* V. 16, 18. he means the being adjudged to the fore-mentioned *Death*: For the *Condemnation* inflicted by the *Judgment* of God, V. 16. is the same Thing with *being dead*, V. 15." Perhaps so; but that this is merely the *Death of the Body*, still remains to be proved: As, on the other Hand, that "the *Gift*, or *Free-gift*" opposed thereto, is merely *Deliverance from that Death*.

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² p. 27.

You add, "In all the Scriptures there is recorded but one *Judgment to Condemnation*, one Sentence, one judicial Act of Condemnation, which *came upon* ^a *all Men*." Nay, in *this Sense* of the Word, there is not One: Not one *formal Sentence*, which was *explicitly* and *judicially* pronounced upon *all Mankind*. That which you cite, *Gen. iii. 17, 19.* was not: Neither does all that Sentence in Fact *come upon all Men. Unto Dust shalt thou return*, does come upon all, but that other Part does not, *In Sorrow shalt thou eat of it all the Days of thy Life.* This was *formally* pronounced, and actually fulfilled upon *Adam*: But it is not fulfilled upon all his Posterity.

10. You affirm, 3. "These ^b Words in the 19th Verse, *As by one Man's Disobedience many were made Sinners*, mean the same as those in the 18th, *As by the Offence of one Judgment came upon all Men to Condemnation.*" Not exactly the same. The being *made Sinners* is different from being *judged, condemned* or *punished* as such. You subjoin, "But these ^c Words, *By the Offence of one Judgment came upon all Men to Condemnation*, answer in Sense to those, *V. 17. By one Man's Offence Death reigned by one.* Neither is this exactly true. *Condemnation* came first; and in Consequence of that *Death reigned*. You add, "And by *Death* most certainly is intended

^a p. 29. ^b p. 30. ^c p. 30.

tended no other than *temporal Death*." Most certainly this cannot be proved. Therefore it does not follow, "That these Words, *By one Man's Disobedience many were made Sinners*, mean no more than, *by one Man's Disobedience Mankind were made subject to temporal Death*." "Review, you say, this Reasoning, and see if you can find any Flaw in it." There are several, but the grand Flaw lies in the very first Link of the Chain. You have not yet proved, That "Death, throughout this Passage means *only* the Death of the Body."

THIS Flaw is not amended by your observing, That St. Paul was a Jew, and wrote to Jews as well as Gentiles: That he often uses *Hebrew Idioms*; and that the *Hebrew Word* which signifies *to be a Sinner*, in *Hip-hil* signifies *to condemn, or make, (i. e. declare) a Man a Sinner* by a judicial Sentence: That you can (by the Help of your Concordance) produce fifteen *Hebrew Texts*, in which the Word is so taken!" For if it would follow from hence, That *by the Offence of one, Judgment came upon all Men to Condemnation*, is just equivalent with, *by one Man's Disobedience many were made Sinners*: Still this does not prove, That the Death in Question is no other than temporal Death.

BUT indeed it does not follow, That two Expressions are just equivalent, because one

Hebrew

Hebrew Word may contain them both: Nor can it therefore be inferr'd from hence, that *many were made Sinners* is just equivalent with *Judgment came upon all Men to Condemnation*. Rather the former Expression answers to *all have sinned* the latter to *Death passed upon all Men*. Sin is the Cause of their *Condemnation*, and not the same Thing with it.

You go on. "Besides^e all this, it is here expressly affirmed, That the many are *made Sinners* by the Disobedience of *another Man*." It is expressly affirm'd; and by an inspired Apostle. Therefore I firmly believe it, "But they can be *made Sinners* by the Disobedience of *another* in no other Sense than as they are *Sufferers*." How is this proved? We grant, the *Hebrew* Words for Sin and Iniquity, are often used to signify *Suffering*. But this does not prove that the Phrase *were made Sinners*, signifies only, they *were made Sufferers*.

"So *Christ was made Sin for us*."—No: Not so; but as he was *made an Offering for Sin*. "He suffered on Account of the Sins of Men, and so he *was made Sin*:" Yes, a Sin-offering. But it is never said, He *was made a Sinner*: Therefore the Expressions are not parallel. But he need not have been *made Sin* at all, if we had not been *made Sinners* by *Adam*. "And Men suffer on Account

Account of *Adam's Sin*, and so *they are made Sinners.*" Are they made Sinners, *so only?* That remains to be proved.

"IT seems then confirmed beyond all doubt, That by *one Man's Disobedience many were made Sinners*, meaneth only, By *Adam's Sin* the many, that is, all Mankind *were made subject to Death.*" He that will believe it, (taking Death in the common Sense) may. But you have not confirm'd it by one sound Argument.

11. You affirm, IV, "The ¹ Apostle draws a Comparison between *Adam* and *Christ*, between what *Adam* did, with the Consequences of it, and what *Christ* did, with the Consequences of that. And this Comparison is the main Thing he has in View."

THIS is true. "The ¹ Comparison begins at the 12th Verse. *Wherefore as by one Man Sin entered into the World, and Death by Sin.*—There he stops awhile, and brings an Argument to prove, That Death came on Mankind thro' *Adam's Transgression.*" He does so: But not before he had finish'd his Sentence, which literally runs thus: *As by one Man Sin entered into the World and Death by Sin, even so Death passed upon all Men, in that all had sinned.* The Comparison therefore between *Adam* and *Christ*, begins

begins not at the 12th but the 14th Verse. Of this you seem sensible yourself; when you say, "*Adam is the Pattern of him that was to come.*" Here a new Thought, starts in the Apostle's Mind." For it was not a new Thought, starting into his Mind here, if it was the same which he began to express at the 12th Verse.

You proceed, "The Extent of the Free-Gift in *Christ*, answers to the Extent of the Consequences of *Adam's Sin*: Nay, abounds far beyond them. This he incidentally handles, V. 15, 16, 17, and then resumes his main Design, V. 18, 19, half of which he had executed in the 12th Verse." Not one Jot of it. That Verse is a compleat Sentence, not half of one only. And the Particle *therefore* prefixt to the 18th Verse shews, that the Discourse goes strait forward; and that this as well as the 19th Verse are closely connected with the 17th.

ALLOWING then, "That the Apostle draws a Comparison between the *Disobedience of Adam*, by which all Men are brought under *Condemnation*, and the *Obedience of Christ*, by which all Men are (in some Sense) justified unto *Life*; still it does not appear, either That this *Condemnation* means no more than the *Death of the Body*, or that this *Justification* means no more than the *Resurrection of the Body*.

12. You

12. You affirm, V. "The whole of the Apostle's Argument stands upon these two Principles, That by the *Offence of one* Death passed upon all Men; and by the *Obedience of one*, all are justified."

THIS is allowed. But I cannot allow your Interpretation of *Sin is not imputed, when there is no Law*, or (as you would oddly, and contrary to all precedent, translate it. *Where Law is not in being.*) "The Sins^m of Mankind, say you, were not *imputed*, were not tax'd with the Forfeiture of Life, because the Law which subjects the Transgressor to Death, was not then in being. For it was abrogated upon Adam's Transgression, and was not again in Force, 'till receiv'd by Moses." On this I would ask, 1, Where is it written, That "the Law which subjected the Transgressor to Death, was *abrogated* by Adam's Transgression?" I want a clear Text for this. 2. Suppose it was, how does it appear, That it was not again in Force till *revived* by Moses? 3. Did not that Law, *whoso sheddeth Man's Blood, by Man shall his Blood be shed*, "subject the Transgressor to Death?" And was it "not in Force" after Adam's Transgression and before Moses? 4. What do you mean by that ambiguous Expression, "Were not tax'd with the Forfeiture of Life?" Your Argument

gument requires that it should mean, "*Were not punished, or punishable with Death.*"

BUT is this true? Were not the Sins of the Men of *Sodom* and indeed the whole Antediluvian World punished with Death, during that Period?—V. Was not every wilful, impenitent Transgressor, during this whole Time, subject to Death everlasting?

NEITHER can I allow that unnatural Interpretation of *them who had not sinned after the Similitude of Adam's Transgression*, "Had not sinned against Law, making Death the Penalty of their Sin, as *Adam* did." Do not the Words obviously mean, "*Had not sinned by any actual Sin, as Adam did?*"

NAY, "the *Sodomites* and Antediluvians are no Objection to this." That is strange indeed! But how so? "Because extraordinary Interpositions come under no Rule, but the Will of God." What is that to the Purpose? Their Sins were actually punish'd with Death, "during that Space, wherein you say, Mankind were not subject to Death, for their Transgressions." They *were* subject to Death for their Transgressions: As God demonstrated by those *extraordinary Interpositions*.

You add, "That Law, *Whoso sheddeth Man's Blood, by Man shall his Blood be shed*, makes Death the Penalty of Murder." It

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does

does, and thereby overthrows your whole Assertion. "No, For 1. It was not enacted, 'till the Year of the World 1657." Well, and if it had been enacted only the Year before *Moses* was born, it would still have destroyed your Argument. But 2. "It is given as a Rule for Magistrates in executing Justice, and not as a Declaration of the Penalty of Sin to be inflicted by God himself." What then? What does it matter, whether the Penalty annexed by God, were inflicted by God or Man? However, I suppose, this Punishment on the Antediluvians and on *Sodom* and *Gomorrab*, was "inflicted by God Himself." But 3. "None of these were made Mortal by those Sins." Certainly, infallibly true! And yet the Case of any of these abundantly proves, That the Law was in Force from *Adam* to *Moses* even according to your own Definition of it, "A Rule of Duty, with the Penalty of Death annexed, as due to the Transgressor from God."

13. You affirm VI. "The ^PConsequences of *Adam's* Sin answer those of *Christ's* Obedience; but not exactly, *Not as the Offence, so is the Free-gift. For if thro' the Offence of One many be dead, MUCH MORE the Grace (or Favour) of God and the Gift (the Benefits that are) by Grace, which is by one Man Jesus Christ, bath ABOUNDED unto many.* V. 15. That is,

is, He hath in *Christ* bestowed Benefits upon Mankind, far exceeding the Consequences of *Adam's* Sin; in erecting a New Dispensation, furnish'd with a glorious Fund of Light and Truth, Means and Motives." This is true: But how small a Part of the Truth? What a poor, low Account of the Christian Dispensation.

You go on. V. 16. *Not as it was by one that sinned, so is the Gift: For the Judgment was by one Offence to Condemnation; but the free Gift is of many Offences unto Justification:* "That is, The Grace of God in *Christ* discharges Mankind from the Consequences of *Adam's* one Offence." Does it entirely discharge them from these Consequences? From Sorrow, and Labour and Death? Which you affirm'd a while ago, to be the *only* Consequences of it that affect his Posterity. It "also sets them quite to rights with God, both as to a Conformity to the Law and eternal Life."

Is not this allowing too much: Is it well consistent with what you said before? "In the 19th Verse the Apostle concludes the whole Argument: *As by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made Righteous.* Were made Sinners you aver means only, were made Mortal. If so, the Counter-part, made

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Righteous

Righteous, can only mean, *made Immortal*. And that you thought so then appears from your citing as a parallel Text, *In Christ shall all be made alive*: Which you had before asserted to mean only, shall be *raised from the Dead*.

14. "HENCE" it followeth, 1. That the ABOUNDING of GOD'S *Grace*, and the Blessings by that Grace, doth not respect the Consequences of *Adam's Sin*, hath no Reference to his Transgression, but to the Grace of GOD and the Obedience of *Christ*." "The ABOUNDING of GOD'S *Grace*," you inform us, "has Reference to the *Grace of GOD*." Most sure. But this does not prove, That it has *no Reference* to the Consequences of *Adam's Sin*. If we gain more Blessing by *Christ* than we lost by *Adam* it is doubtless *abounding Grace*. But still it has a Reference to *Adam's Transgression*, and the Consequences of it. It is over these that it abounds. Therefore it has a manifest *Respect* to them.

"It followeth," Secondly, That in the 18th and 19th Verses the Apostle considers the Effects of *Christ's Obedience* only so far as they answer to and reverse the Consequences of *Adam's Disobedience*; *the additional Benefits* flowing therefrom having been mentioned apart in the 15, 16 and 17 Verses." In those

those Verses the Apostle does undoubtedly shew, How the Blessing by *Christ* abounded over the Curse by *Adam*. But what then? How does this prove, That the 18th and 19th Verses do not respect all the Benefits mention'd before? Without Question they do: They are a general Conclusion, not from one, but all the preceding Verses.

“AGAIN observe, That the ‘*Justification to Life* is such a Justification as comes upon *all Men*.” It *may*, in some Sense. But *does* it in Fact? According to your Sense of it, it comes upon none. For if it means, “The discharging Men from the Consequences of *Adam's* Sin; and if the only Consequences of that Sin are Sorrow, Labour and Death,” it is manifest, no Man upon Earth is *justified* to this Day.

BUT you go on. “As *Justification to Life* comes upon all Men.”—No: Not in the proper, scriptural Sense of *Justification*. That Term is never once in the Bible used for the *Resurrection*, no more than for Heaven or Hell.

IT may be proper here once for all to observe, That what St. *Paul* says of *abounding Grace* is simply this: 1. The Condemnation came by *one Offence* only: The Acquittal is from *many Offences*: 2. They who receive this shall enjoy a far higher Blessing by *Christ*,

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than

than they lost by *Adam*. In both these Respects the Consequences of *Christ's* Death abound over the Consequences of *Adam's* Sin. And this whole Blessing by *Christ* is term'd in the 18th Verse *Justification*, in the 19th being made *Righteous*.

"FURTHER, The Phrase, being ["]made *Righteous* as well as *being made Sinners*, is an *Hebrew* Way of speaking." I do not allow that. Both the Phrases καὶ δίκαιοι, or ἀμαρτωλοί are pure, and good *Greek*. That therefore there is any *Hebraism* at all in these Expressions, cannot be admitted without Proof. If then the same *Hebrew* Word does signify to *make righteous*, and to *acquit in Judgment*; it does ["]not follow, that the *Greek* Word, here translated, *made righteous*, means only *being acquitted*. You yourself say the contrary. You but now defined this very Gift. "The ["]Benefits that are by Grace." And in explaining those very Words, *The Free-Gift is of many Offences unto Justification*, affirmed, That is, "The Grace of God in *Christ*, not only discharges Mankind from the Consequences of *Adam's* Sin, but also sets them quite to rights with God, both as to a Conformity to the Law, and as to eternal Life." And is this no more than "acquitting them in Judgment?" "Or reversing the Sentence of Condemnation?"

THROUGH

THROUGH this whole Passage it may be observed, That *the Gift, the Free-Gift, the Gift by Grace* mean one and the same Thing, even the whole Benefit given by the *abounding* Grace of God, through the Obedience of *Christ*: *Abounding* both with Regard to the Fountain itself, and the Streams: *Abundant* Grace producing *abundant* Blessings.

IF then these Verses are “evidently parallel to those 1 Cor. xv. 21, 22.” It follows even hence, That *dying* and *being made alive*, in the latter Passage, do not refer to the Body only: But that *dying* implies, all the Evils temporal and spiritual, which are deriv’d from *Adam’s* Sin; and *being made alive*, all the Blessings which are derived from *Christ*, in Time and in Eternity.

WHEREAS therefore you add, “It is ^x now evident surely beyond all Doubt, (strong Expressions!) That the Consequences of *Adam’s* Sin here spoken of, are no other than the *Death* which comes upon all Men:” I must beg Leave to reply, It is not evident at all; nay, it is tolerably evident on the contrary, That this *Death* implies all Manner of Evils, to which either the Body or Soul is liable.

15. You next re-consider the 12th Verse, which you understand thus: “^y *Death passed*

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upon

upon all Men, for that all have sinned, namely, in Adam. *All have sinned*, that is, are subjected to Death through that one Offence of his."

You said before, "*Death passed upon all Men*, means, All were by a judicial Sentence made subject to Death." And here you say, "*All have sinned*, means, All have been subjected to Death." So the Apostle asserts, "All were subjected to Death, because all were subjected to Death!" Not so. *Sin* is one Thing, *Death* another; and the former is here assign'd as the Cause of the latter.

ALTHOUGH the ² Criticism on $\epsilon\phi' \sigma$, is liable to much Exception yet I leave that and the *Hebrew* Citations as they stand: Because, tho' they may cause many Readers to admire your Learning, yet they are not to the Point.

"SEEING² then the Phrase *All are made Sinners* hath been demonstrated to signify, *All are subjected to Death by a judicial Sentence*: And seeing the Apostle's whole Argument turns on this Point, That all Men die thro' the one Offence of *Adam*: Who can doubt, but *all have sinned*, means the same with *all are made Sinners*?" I do not doubt it; but I still deny that either Phrase means no more than "*all are in a State of Suffering*."

16. IN order fully to clear this important Text, I shall here subjoin some of Dr. Jennings's

² p. 52. ³ p. 53, 54.

nings's Remarks,^b “ The Apostle having treated in the preceding Chapter of the Cause and Manner of a Sinner's *Justification* before God, namely thro' the Merits of *Christ*, and by Faith in his Blood ; and having spoken of the Fruits of Justification in the former Part of this Chapter: He proceeds in the Verses before us, to illustrate our Salvation by *Christ*, by comparing it with our Ruin by *Adam*. He compares *Adam* with *Christ*, and shews how what we lost by the one, is restored by the other with abundant Advantage. He makes *Adam* to be a *Figure* or *Type* of *Christ*: Considering them both as publick Persons, representing, the One all his natural Descendants, the other all his spiritual Seed : The one, *Adam*, all Mankind, who are *all guilty before God*: The other, *Christ*, all those *who obtain the Righteousness of God, which is by Faith, to all them that believe.*

“ CONCERNING the Consequences of *Adam's* Sin upon his Posterity, we have here the following Particulars :

I. THAT by one Man Sin enter'd into the World ; that the whole World is some Way concern'd in *Adam's* Sin. And this indeed is evident, because

II. DEATH, which is *the Wages of Sin*, and the very Punishment threaten'd to *Adam's*

^b *Vindication of the Scripture Doctrine of Original Sin*
Page 18—35.

dam's first Transgression, enter'd by Sin and passed upon all Men; is actually inflicted on all Mankind. Upon which it is asserted in the next Words

III. THAT all have sinned: *Even so Death passed upon all Men, for that all have sinned.* All Men then are deem'd Sinners in the Eye of GOD, on Account of that one Sin, of which alone the Apostle is here speaking. And

IV. NOT only after, but before, and *until the Law* (given by *Moses*) *Sin was in the World*; and Men were deemed Sinners and accordingly punished with Death, through many Generations. Now *Sin is not imputed, where there is no Law: Nevertheless Death reigned from Adam to Moses: Plainly shewing, That all Mankind during that whole Period had sinned in Adam and so died, in Virtue of the Death threaten'd to him. And Death could not then be inflicted on Mankind, for any actual Sin, because it was inflicted on so many Infants, who had neither eaten of the forbidden Fruit, nor committed any actual Sin whatever, and therefore had not sinned in any Sense, after the Similitude of Adam's Transgression.* Therefore

V. It was *through the Offence of one, that many are dead, V. 15. By one Offence Death reigned by one, V. 17.* And seeing the Sin of *Adam* is thus punish'd in all Men, it follows

VI. THAT

VI. THAT they were all involved in that Sentence of Condemnation, which God pass'd upon him. *The Judgment was by one to Condemnation, V. 16. By one Offence Judgment came upon all Men to Condemnation, V. 18.* And since it is so plain, that all Men are actually punish'd for *Adam's Sin*, it must needs follow,

VII. THAT they all sinned in Adam. *By one Man's Disobedience many were made Sinners.* They were so constituted Sinners by *Adam's* sinning as to become liable to the Punishment threatened to his Transgression.

BETWEEN *Adam* and *Christ*, the Type and the Antitype, *St. Paul* draws the Parallel in the following Particulars.

I. BOTH have done something by which many others are affected, who either lose or gain by what they did: *Thro' the Offence of one many are dead: By one, the Gift of Grace hath abounded to many, Verse 15.*

II. THAT which the first *Adam* did, by which many i. e. all Men receive Hurt, was *Sin, Offence and Disobedience*: They all suffer *By one that sinned, V. 16, By the Offence of one, by one Man's Disobedience, V. 18, 19.* That which the second *Adam* did by which many, that is, all who believe, receive Benefit is *Righteousness and Obedience*: *By the Righteousness of one, by the Obedience of one, V. 18, 19.*

III. THE

III. THE Detriment which all Men receive through *Adam* is, That they are made *Sinners* : That *Judgment* is come upon them to *Condemnation* ; in Consequence of which, Death, the Wages of Sin, is inflicted on every one of them. The Benefit which all Believers receive through *Christ*, is *Grace*, or the Favour of GOD. Justification, *Righteousness*, or Sanctification, and *Eternal Life*. *The Grace of GOD, and the Gift by Grace, hath by one Man, Jesus Christ, abounded to many. By the Righteousness of one, the Free-Gift came upon all Men (who receive it) to Justification of Life. By the Obedience of one, many are made righteous, V. 15, 18, 19.*

THUS the Apostle shews the Parity between the Effects of *Adam's Sin* and of *Christ's Righteousness*. Only in two Instances he shews, that the Effect of the latter, vastly exceeds the Effect of the former.

I. IT removes many Sins, besides that one Sin of *Adam*, which so affected all his Posterity. *If through one Offence many be dead, MUCH MORE the Grace of GOD by Jesus Christ hath abounded to many. The Judgment was by one to Condemnation ; but the Free-Gift is of many Offences unto Justification, V. 15, 16.*

II. CHRIST raises Believers to a far happier State than that which *Adam* enjoyed in Paradise. MUCH MORE *they who receive Abundance*

dance of Grace and of the Gift of Righteousness, shall REIGN in Life, by one, Jesus Christ. V. 17."

17. YOUR Paraphrase^c on the Text, being only a Repetition of what you had said over and over before, does not require any separate Consideration. Only I must observe a few Mistakes which have not occur'd before. "The Resurrection is the first and fundamental Step in the Gospel-Salvation." No: *He shall save his People from their Sins*; this is the first and fundamental Step. 2. You have very grievously mistaken the Meaning of four Texts in the 6th of St. John. *This is the Father's Will, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last Day, V. 39. This is the Will of Him that sent Me, that every one that seeth the Son and believeth on Him should have everlasting Life, and I will raise him up at the last Day, V. 40. No Man can come to Me, except the Father draw him; and I will raise him up at the last Day, V. 44. Whoso eateth my Flesh and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day, V. 54.* Now you cite all these Texts, as relating to the general Resurrection. Whereas not one of them relates to it at all. They are all, Promises made to true Believers only; and relate wholly and solely to the Resurrection of the Just.

18. IT

18. IT remains then, all that has been advanced to the contrary notwithstanding, That the only true and rational Way, of accounting for the general Wickedness of Mankind, in all Ages and Nations is pointed out in those Words, *In Adam all die*. In and through their first Parent *all* his Posterity *died* in a spiritual Sense: And they remain wholly *dead in Trespasses and Sins*, 'till the second *Adam* makes them alive. By this *one Man Sin entered into the World and passed upon all Men*. And thro' the Infection which they derive from him, all Men are and ever were *by Nature, entirely alienated from the Life of GOD, without Hope, without GOD in the World*.

I. YOUR *Appendix* to the first Part of your Book is wholly employed in answering two Questions. "One is, *How is it consistent with Justice, that all Men should die by the Disobedience of one Man?* The other, *How shall we account for all Mens' rising again, by the Obedience of another Man, Jesus Christ?*"

You may determine the former Question as you please, since it does not touch the main Point in Debate. I shall therefore take no farther Pains about it, than to make a short Extract of what Dr. J— speaks on the Head.

2. "As to the first Question, Mr. T— gets rid of all Difficulty, that may arise from the

the Consideration of God's Justice, by ascribing it wholly to his Goodness, That *Death passed upon all Men.* Death, he tells us, is *upon the whole a Benefit.*" It is certain, that Believers in *Christ* receive Benefit by it. But this Gentleman will have Death to be an "Original Benefit, and that to all Mankind: Meerly intended *to increase the Vanity of all earthly Things, and to abate their Force to delude us.* He afterward displays the Benefit of shortening human Life, to its present Standard: *That Death being nearer to our View might be a powerful Motive to regard less the Things of a transitory World:* But does the nearer *View of Death*, in Fact produce this Effect? Does not the common Observation of all Ages prove the contrary? Has not Covetousness been the peculiar Vice of old Age? As Death is nearer to the View, we plainly see, that Men have more and more Regard for the Things of a transitory World. We are sure therefore that Death is no such Benefit to the Generality of Men. On the contrary, it is the King of Terrors to them, the Burden of their Lives, a Bane of their Pleasures. To talk therefore of Death's being a Benefit, an Original Benefit, and that to all Mankind is to talk against the Common Sense and Experience of the whole World."

" Tis

“ Tis strange Death should be originally given by GOD as a Benefit to Man, and that the shortening of Man's Life afterward should be designed as a farther Benefit : And yet that God should so often promise his peculiar People long Life as the Reward of Obedience, and threaten them with Death, as a Punishment of Disobedience !

“ BUT *the Scripture*, he says, *affirms, That Sufferings, are the Chastisements of our heavenly Father, and Death in particular.* But does not every Chastisement suppose a Fault ? Must he not be a cruel Father, who will chasten his Children for no Fault at all ? If then GOD does but chasten us for *Adam's Sin*, the Fault of it must some Way lie upon us. Else we suppose GOD's Dealings with his Children to be unreasonable and unrighteous.”

3. I WOULD only add two or three obvious Questions. 1. Did GOD propose Death as a Benefit in the Original Threatning ? 2. Did he represent it as a Benefit in the Sentence pronounced on *Adam, Dust thou art, and unto Dust thou shalt return ?* 3. Do the inspired Writers speak of GOD's *bringing a Flood on the World of the Ungodly*, as a Benefit or a Punishment ? 4. Do they mention the Destruction of *Sodom and Gomorrah* as designed for a Benefit to them ? 5. Is it by Way of Benefit, that GOD declares, *The Soul that*

that sinneth, it shall die? Certainly this Point is not defensible. Death is properly not a Benefit, but a Punishment.

4. THE ^e other Question is, *How shall we account for all Mens' rising again, by the Obedience of another Man Jesus Christ?*

"To set this in a clear Light, I ask another Question, What ^h was it that gave the glorious Personage, emblemized by *the Lamb* (Rev. v. 1, &c.) his superior WORTHINESS, his prevailing INTEREST IN GOD, beyond all others in Heaven and Earth? It was his *being slain*, that is, his Obedience to GOD, and Good-will to Men: It was his consummate VIRTUE. *Thou art Worthy*--Why? Because thou hast exhibited to GOD such an Instance of *Virtue, Obedience and Goodness*. Thou hast sacrificed thy Life in the Cause of Truth, and *hast redeemed us*, by that Act of the highest Obedience."

WITH what extreme Wariness is this whole Paragraph worded? You do not care to say directly, "*Jesus Christ* is either a little GOD, or He is no GOD at all." So you say it indirectly, in an Heap of smooth, labour'd, decent Circumlocutions. Yet permit me to ask, was "that *Act* of Obedience, the *original and sole Ground*," of his prevailing INTEREST IN GOD, and of his WORTHINESS, not only *to open the Book*, but *to receive from*

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all the Armies of Heaven, *the Power and the Riches, and the Wisdom, and the Strength; and the Honour and the Glory, and the Blessing?* Rev. v. 12. And is this *Act* the original and the sole Ground, why all Men must honour Him even as they honour the Father? Yea, and why every Creature which is in the Heaven, and on the Earth, and under the Earth, and on the Sea, and all that are in them, say, *To Him that sitteth on the Throne and to the Lamb, is the Blessing, and the Honour and the Glory and the Power; for ever and ever!* V. 13.

To Him that sitteth on the Throne and to the Lamb—Does that mean, To the great God and the little God? If so, when all Creatures in Heaven and Earth, all throughout the Universe, thus honour Him even as they honour the Father, are they not doing him too much Honour? *My Glory, saith the LORD, I will not give to another.* How comes it then to be given to the Lamb?

5. You proceed, “The WORTHINESS of Christ is his consummate VIRTUE, Obedience to God, and Benevolence to his Creatures.” Is this the only Ground of his WORTHINESS to be honoured even as the Father? Is it on this Ground alone, That all the Angels of God are to worship Him? Or rather, because in the Beginning, from Everlasting, He was with God and was God.

“ VIRTUE

“VIRTUE is the only *Price* which *purchaseth* every Thing with GOD. True ¹VIR-TUE, or the right Exercise of Reason is true *Worth*, and the only *valuable Consideration* which prevails with GOD.”

Do you then conceive this to be the exact Meaning of St. Paul, when he says, *Ye are bought with a Price*. And that where he speaks of the Church of GOD which He hath purchased with his own Blood, he means, with his own VIRTUE? Agreeably to which, *Thou hast redeemed us by thy Blood*, must mean, By “the right Exercise of thy Reason!” Well then might Father Socinus say, “*Tota redemptionis nostræ per Christum Metaphora, The whole Metaphor of our Redemption by Christ.*” For on this Scheme, there is nothing real in it.

“IT was not the mere *natural Power* or Strength of the Lamb, but his most excellent *Character*.”—Sir, Do you honour the Son, even as you honour the Father? If you did could you possibly talk of Him in this Strain?

HOWEVER all this does not affect the Question: But it still remains an unshaken Truth, That all Mens’ dying in Adam is the Grand Cause, why the whole World lieth in Wickedness.

Newington, Jan. 18, 1757.

1. IN your *Second Part* you profess to “examine the principal Passages of Scripture, which Divines have applied, in Support of the Doctrine of Original Sin: Particularly those cited by the^k *Assembly of Divines* in their *larger Catechism*.” To this I never subscribed: But I think it is in the main, a very excellent Composition. Which I shall therefore chearfully endeavour to defend, so far as I conceive it is grounded on clear Scripture.

BUT I would first observe in general, with Dr. J—, That there are two Kind of Texts in the ensuing Collection: Some that *directly prove*, others that *properly illustrate* the Doctrine of Original Sin. And there are so many, in which it is either directly spoken of, or evidently implied, that the Author might well have spared his Observation. “*The^l Scripture speaks very sparingly of the Consequences of Adam’s Sin upon us, because as these are freely reversed to Mankind by Christ, we are not so much concerned to know them.* The Fact here affirm’d is equally true with the Reason assign’d for it.”

2. The First Proposition in the *Catechism*, which relates to Original Sin is this.

THE^m *Covenant being made with Adam as a publick Person, not for himself only, but for his Posterity, all Mankind descending from him by*
ordinary

^k p. 87, 88. ^l p. 50. ^m p. 91. 92.

ordinary Generation, sinned with him, and fell with him in that first Transgression.

• *Acts xvii. 26. GOD hath made of one Blood all Nations of Men.*—I believe Dr. J—'s Remark here will suffice.

“ⁿ THIS is quoted to prove, That all Mankind descend from *Adam*. But Mr. T— adds, *That is, Hath made all the Nations of the World of one Species, endowed with the same Faculties.* And so they might have been, if all Men had been created singly and separately, just as *Adam* was: But they could not then, with any Propriety of Language, have been said to be *of one Blood*. This Scripture therefore is very pertinently quoted to prove what it is brought for. That *Adam* was a publick Person, including all his Posterity, and consequently, that all Mankind descending from him by ordinary Generation, sinned in him, and fell with him in his first Transgression, the Assembly have proved very methodically and substantially: First, from *Gen. ii. 16, 17*, where Death is threatned to *Adam* in Case of his sinning: Then from *Rom. v. 12—20*, and *1 Cor. xv. 21, 22*, where we are expressly told, That all Men die in *Adam*, and that by his Offence, Judgment is come upon all Men to Condemnation.

Prop. ALL ° Mankind sinned in him, and fell with him in that first Transgression: Which

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they

they prove by *Gen. ii. 16, 17.* compared with *Rom. v. 12—20.*

ON this you remark, “ The ^pThreatning *Thou shalt surely die,* is addrest to *Adam* personally. And therefore nothing can be concluded thence, with Regard to *Adam’s* Posterity.” Is this Consequence good? Was not the Sentence also grounded on this Threatning, *Unto Dust thou shalt return,* personally directed to him? And is this nothing to his Posterity? Nay does it not from this very Consideration appear, That all his Posterity were concern’d in that Threatning, because they are all Partakers of the Death which was so threaten’d to *Adam*?

“ BUT we cannot gather from *Rom. v.* or *1 Cor. xv.* *That all Mankind sinned in Adam,* if we understand *sinned* as distinguished from *suffering.*” It has been largely proved, that we can: And that *sinning* must necessarily be understood there, as distinguished from *suffering.*

“ BUT the Apostle says, *The Offence^s of one* brought Death into the World: Whereas had all Mankind sinned in *Adam* when he sinned, then that Offence would not have been *the Offence of one,* but of MILLIONS.” It might be, in one Sense, the Offence of millions, and in another, *the Offence of one.*

“ IT

“IT is true, *Adam's* Posterity so fell with him in that first Transgression, that if the Threatning had been immediately executed, he would have had no Posterity at all.” The Threatning! What was the Threatning to them? Did not you assure us, in the very last Page, *The Threatning is addressed to Adam personally; and therefore nothing can be concluded from thence with Regard to his Posterity?*

AND here you say, Their very “Existence did certainly fall under *the Threatning* of the Law and into the Hands of the Judge to be disposed of as He should think fit.” “As He should think fit!” Then He might without any Injustice, have deprived them of all Blessings: Of Being itself, the only possible Ground of all! And this, for *the Sin of another!*

You close the Article thus. “We cannot from those Passages conclude, That Mankind by *Adam's* Offence, incurr'd any Evil but *temporal Death!*” Just the contrary has been shewn at large.

3. THEIR second Proposition is, *The Fall brought Mankind into a State of Sin and Misery.*

To prove this, they cite *Rom. v. 12.* A Proof which all the Art of Man cannot evade: And *Rom. iii. 23. All have sinned, and*

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come

come short of the Glory of God. "But this, you say, means only, '*Jews as well as Gentiles, Men of all Nations have sinned.*'" Nay, it is most certain, as Dr. J— observes, That he "means' all Men of all Nations: Or he means nothing to the Purpose of his Conclusion and his Inferences, V. 19, 20, 21, 22. The Apostle concludes from the View he had given before of the universal Corruption of Mankind, That *every Mouth must be stopped, and all the World become guilty before God, V. 19.* From whence he draws two Inferences, 1. *Therefore by the Works of the Law there shall no Flesh be justified.* 2. The only Way of Justification for all Sinners is, *By Faith in Jesus Christ. For there is no Difference,* as to the Way of Justification; *for all have sinned and come short of the Glory of God.* And therefore whoever they are whom Mr. T— excludes from this *All (all have sinned)* he must likewise excuse from having any Need of Justification by *Christ.*"

BE this as it may, it is certain, 1. That Mankind are now *in a State of Sin and Suffering.* 2. That they have been so in all Ages, nearly from the Time that *Adam* fell. Now if his Fall did not *bring them into* that State, I would be glad to know, What did?

4. THEIR third Proposition is, "*Sin is any Want of Conformity to, or Transgression of the Law*"

Law of GOD, given as a Rule to the reasonable Creature. This, you say, has no immediate Relation, to our present Design." But it had to their's: Which was to illustrate the preceding Assertion, *That the Fall of Adam brought Mankind into a State of Sin*, in both these Senses of the Word.

5. THEIR fourth Proposition is; *The Sinfulness of that State into which Adam fell, consists in the Guilt of Adam's first Sin, the Want of that Righteousness wherein he was created, and the Corruption of his Nature, whereby he is utterly indisposed, disabled, and made opposite to all that is spiritually good, and wholly inclined to Evil, and that continually, which is commonly called Original Sin, and from which do proceed all actual Transgressions.*

ON the first Article of this you say, " *Adam's first Sin was attended with Consequences which affect all his Posterity. But we could not on Account of his Sin, become obnoxious to Punishment.*" By *Punishment* I mean, *Evil* suffered on Account of *Sin*. And are we not obnoxious to any Evil, on Account of *Adam's*?

To prove the rest of the Proposition, they cite first, *Rom. iii. 10—20.* On which you remark, "The ^{*}Apostle is here speaking of *Jews and Gentiles*, not in a *personal*, but in a *national* Capacity. *The Mouth*, says he, of all

" p. 99. * p. 102.

all Sorts of People *is stopped*, and both *Jews* and *Gentiles* are *brought in guilty*: For I have proved, That there are Transgressors among the *Jews*, as well as among the *Gentiles*.
Not at all. If he proved no more than this, not one Person would *become guilty before God*. Not one *Mouth*, of *Jew* or *Gentile*, would *be stopped*, by shewing, "There were *Jewish* as well as *Heathen* Transgressors."

I PROCEED to your Observations.

"*Obs. 1.* IN this whole Section there is not one Word of *Adam*." There is enough in the next Chapter but one. The Apostle first describes the Effect, and afterward points out the Cause.

"*Obs. 2.* HE is here speaking, not of all Men, but of the *Jews*; of those *alone* who were *under the Law*, V. 19, and proving from their own Writings, That there were great Corruptions, among them as well as other People."

HE is speaking of them *chiefly*, but not of them *only*, as appears from the 9th Verse, *We have before proved both Jews and Gentiles, that they are all under Sin: As it is written, There is none righteous* (neither among the *Jews* nor *Gentiles*) *no, not one*. Does this respect them, in their *national* only, not *personal* Capacity? Does it prove no more than,
"That

“That there were great Corruptions among the *Jews*, as well as other People?”

“*Obs.* 3. THE Section² consists of several Quotations out of the Old Testament; but 1. None of them, taken separately, speaks of any Depravity of Nature, but of Habits of Wickedness, which Men had themselves contracted.” They do speak of Habits which Men had contracted themselves: But do they speak of these *only*? The Way to know this is, not to “take them *separately*,” not to consider the precise Meaning, wherein they were occasionally spoken, by *David*, *Solomon*, or *Isaiah*: But to take them *conjointly*, as they are here put together by the Holy Ghost, to form the Character of all Mankind.

ON one of them, “*separately taken*,” you say, “How could GOD look down from Heaven, to see if there were any that did seek GOD, if He knew all Mankind were *naturally* disabled from seeking Him?” Why not, if whatever they were *by Nature*, the Grace of GOD was more or less, given to all? Though they were *wholly inclined to all Evil by Nature*, yet by Grace they might recover all Goodness.

You affirm, 2. “In none² of these Places does GOD speak strictly of every Individual *Jew* under *David* or *Solomon*. Very many were bad; but some were good.” They were; though by Grace, not Nature. But
among

² p. 103. ² p. 104.

among all those of whom God speaks by St. Paul, *there was none good or righteous, no, not one*: Every Individual, whether Jew or Heathen, was guilty before God.

“ I CONCLUDE^b therefore, 1. That none of these Texts refer to any Corruption common to all Mankind.” Perhaps they do not, as spoken by *David*; but they do as spoken by St. Paul. “ I conclude, 2. Such a general Corruption as admits of no Exception, was not necessary to the Apostle’s Argument.” Absolutely necessary: Had it not included *every individual Person, no Person’s Mouth* would have been stopped.

THESE Texts therefore do “ directly and certainly prove,” That at the Time when the Apostle wrote, every individual Jew and Gentile, (excepting only those who were saved by Grace) *were all under Sin*: That *there was none* of them righteous, *no, not one; none that understood or that sought after God*. This was the Fact: And who can find out a more rational Way of accounting for this universal Wickedness, than by an universal Corruption of our Nature, derived from our first Parent?

6. THE next Proof is, ‘ *Eph. ii. 1, 2, 3. And you hath He quicken’d, who were dead in Trespasses and Sins: Wherein in Time past ye walked, according to the Course of this World, according to the Prince of the Power of the Air,*
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the Spirit that now worketh in the Children of Disobedience: Among whom also we all had our Conversation in Times past, in the Desires of our Flesh, fulfilling the Desires of the Flesh and of the Mind; and were by Nature the Children of Wrath even as others.

1. "NOTHING is here intimated of any ill Effects of *Adam's Sin* upon us." No? Not if we are *Children of Wrath by Nature*?

2. "THE *Ephesians* were *Gentiles* converted to the Faith." Yea, and *Jews* also. In this very Passage the Apostle speaks of both: First, the *Gentile*, then the *Jewish* Converts.

3. "IN these Verses he is describing their wretched State, while they were in *Gentile* Darkness,"—and while they were in *Jewish* Darkness; the *Jews* having been just as wicked, before their Conversion, as the *Heathens*. Both the one and the other had walked 'till then, *in the Vanity of their Mind, having their Understanding darken'd, being equally dead in Trespasses and Sins, equally alienated from the Life of God, through the Blindness of their Heart*: A very lively Description, not so much of a wicked Life, as of an evil Nature.

4. "WHEN he saith, they were *dead in Trespasses and Sins*, he speaks of their personal Iniquities." (True, both of *Heart* and *Life*. I must make some Variation in the rest of
your

your Paraphrase) *Wherein, faith he, in Times past ye, Heathens particularly, walked; inwardly and outwardly, according to the Prince of the Power of the Air, the Spirit that now, still, worketh in the Children of Disobedience: Among whom we Jews also had our Conversation, being as dead in Trespasses and Sins as you.*

“ THEREFORE 5. ° When he adds, *And were by Nature the Children of Wrath even as others*, he cannot mean, They were liable to Wrath, by that *Nature* which they brought into the World.” Why not? This does not follow from any Thing you have said yet. Let us see, how you prove it now. “ This Nature is no other than GOD’s own Work. The Nature of every Man comes out of the Hands of GOD.” The same may be said of those who are still *dead in Trespasses and Sins*. Their *Original Nature* came from GOD and was no other than GOD’s own Work. Yet the *present Corruption* of their Nature, came not from GOD, and is not his Work. “ Consequently the *Nature* of every Person when brought into Being, is just what GOD sees fit it should be.” This is true of the *Original Nature* of Mankind, when it was first brought into Being. But it is not true of our *present corrupt Nature*. This is not what GOD sees fit it should be. “ It is his Power alone that forms

forms it." Yes, that forms us *Men*; but not, that forms us *sinful Men*. "To say the Nature HE gives is the Object of his Wrath, is little less than Blasphemy." As He gave it, it is not the Object of his Wrath; but it is, as it is defiled with Sin. "Far was it from the Apostle to depreciate our *Nature*." True, our *Original Nature*. But never did Man more deeply depreciate our *present, corrupt Nature*. "His Intent is, to shew the *Ephesians*, they were *Children of Wrath*, thro' the *Sins in which they walked*." Yea, and thro' the *Desires of the Flesh and the Mind* mention'd immediately before: *Through the Vanity of their Mind, thro' the Blindness of their Hearts, past feeling, alienated from the Life of God*. Is he "not here^f speaking of their *Nature*, but of the vicious Course of Life they had led?" "He well understood the Worth of the human Nature"—He did, both in its *original*, and in its *present State*—"And elsewhere shews, it was endow'd, even in the Heathens, with Light and Power sufficient to know God, and obey his Will." In what *Heathens*, in *Europe, Asia, Africa, or America*, is Nature now endow'd with this Light and Power? I have never found it in any *Heathen* yet: And I have convers'd with many, of various Nations. On the contrary, I have found, one and all, deeply ignorant

rant of the very End of their Existence. All of them have confirm'd what an Heathen Meeko (or Chief) told me many Years ago, "He that sitteth in Heaven knoweth *why He made Man* : But we know nothing."

"BUT St. Paul says, *When the Gentiles which have not the Law, do by Nature the Things contained in the Law, they are a Law to themselves.* This supposes, they might have done them, *by Nature*, or their *natural Powers.*" But how does it appear, That *by Nature*, here means, *By their mere natural Powers*? It is certain, they *had not the written Law*. But had they no *supernatural Assistance*? Is it not one GOD, *who works in us and in them, both to will and to do*? They who by *this Help* do the Things contained in the Law, we grant "are not the Objects of GOD's Wrath."

"AGAIN, he affirms, the *Gentiles* had Light sufficient to have seen GOD's eternal Power and Godhead." They had; but how does it appear, That this was the *merely natural* Light of their own *unassisted* Reason? If they had Assistance from GOD, and did not use it, they were equally *without Excuse*. "Nay, if their ^hNature was corrupt, and therefore they *did not glorify* GOD, they had a fair Excuse." True, if GOD had not offered them Grace, to ballance the Corruption of Nature.

Nature. But if he did, they are still *without Excuse*: Because they might have conquered that Corruption, and would not. Therefore we are not "obliged to seek any other Sense of the Phrase, *by Nature*, than *by the Nature* we bring into the World."

HOWEVER you think you have found another. "*By Nature* may signify *really and truly*. Thus¹ St. Paul calls *Timothy* γνήσιον τέκνον, *his own, genuine Son in the Faith*: Not to signify, he was the *Child* of the Apostle; but that he was a *real* Imitator of his Faith. In like Manner he calls the *Ephesians* φύσει τέκνα *genuine Children of Wrath*: Not to signify, they were related to *Wrath* by their *natural Birth*; but by their *Sin* and *Disobedience*."

THIS is simply begging the Question, without so much as a Shadow of Proof. For the *Greek Word* in one Text is not the same, nor any Way related to that in the other. Nor is there the least Resemblance between the Apostle's calling *Timothy*, *his own Son in the Faith*, and his affirming, That even those who are now *saved by Grace*, were by *Nature Children of Wrath*.

To add therefore, "Not as they came under *Condemnation by the Offence of Adam*," is only begging the Question once more: Tho' it is true, they had afterwards inflam'd their Account, by "their own *Trespases and Sins*."

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¹ p. 113.

You conclude, “^{*} By *Nature* therefore may be a metaphorical Expression, and consequently is not intended,” (*May be* in the Premiss, *is not* in the Conclusion! A way of arguing you frequently use) “to signify Nature in the proper Sense of the Word; but to mean, They were *really* and *truly* Children of Wrath.” But where is the Proof? ’Till this is produced, I must still believe, with the Christian Church in all Ages, that all Men are *Children of Wrath by Nature* in the plain, proper Sense of the Word.

7. THE next Proof is *Rom. v. 6. While we were yet without Strength, in due Time Christ died for the Ungodly.* You answer, 1. “The Apostle is here speaking, not of Mankind in general, but of *the Gentiles only*, as ‘appears by the whole Thread of his Discourse from the Beginning of the Epistle.” From the Beginning of the Epistle to the 6th Verse of the vth Chapter, is the Apostle speaking of *the Gentiles only*? Otherwise it cannot appear “by the whole Thread of his Discourse from the Beginning of the Epistle.” “But it appears especially from Chap. iii. Verse 9. *What then? Are we Jews better than they Gentiles?*” Nay, from that very Verse, he speaks chiefly of the *Jews*. And you yourself a few ^mPages ago, roundly affirm’d, “That he there spoke of *the Jews only*.”

AND

^{*} p. 114. ¹ p. 115. ^m p. 102, &c.

AND will you affirm, That in the ivth Chapter likewise "he is speaking of the *Gentiles* only?" Is it not manifest, That he does not speak of them at all, in a considerable Part of that Chapter? How then does it appear, by *the whole Thread of his Discourse from the Beginning of the Epistle*, "That he is here speaking not of Mankind in general, but of the *Gentiles* only?"

HOWEVER you boldly go on "Having established the Point, That the *Gentiles* have as good a Title to God's Favour as the *Jews*."—How? Is this the only, or the chief Point which St. *Paul* establishes in the Fourth Chapter? Is not his main Point throughout that Chapter to prove, That both *Jews* and *Gentiles* were justified by Faith? Or, is he "speaking this, not of Mankind in general, but of the *Gentiles* only? He proceeds C. v. 1. *Therefore being justified by Faith, we Gentiles have Peace with God.*" In the same Manner you thrust in the Word *Gentiles*, into each of the following Verses. Had then the *Gentiles* only Peace with God? You might with more Colour have inserted *Jews* in every Verse. For of them chiefly the Apostle had been speaking. To say that "he principally speaks of and to the *Gentiles*, to the End of the Sixth Chapter," is another Assertion which cannot be proved. It is there-
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fore by no Means true, That " he is in this Verse speaking of the *Gentiles*, in Contradistinction to the *Jews*."

You affirm, 2. " By the same Argument, he here considers the *Gentiles* only in a Body, as distinguished from the *Body* of the *Jews*. For so he does all along in the four first Chapters." No, not in one of them. If he had, the *Mouth* of no one individual Person had been *stopped*. On the contrary he speaks both here and all along of every individual, that every one might believe in Him, *who died for every one of the Ungodly*.

You affirm, 3. " In this ^p Verse he describes the Condition of the converted *Gentiles* when in their Heathen State, in which they were *without Strength*, unable to recover themselves; they were *Ungodly*, yea *Sinners*, and *Enemies to God*." And were not the unconverted *Jews* also *Sinners*, and *Enemies to God*, *Ungodly*, and *without Strength* to recover themselves? These four Characters therefore are no Proof at all, " That the *Gentiles* only are here spoken of."

" Their *Sin* and *Enmity* and *Ungodliness* consisted in their *wicked Works*." Primarily in their *wicked Tempers*. But how came all Men, *Jews* and *Gentiles*, to have those wicked *Tempers*, and to walk in those wicked *Works*? How came they all, till converted,

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to be *dead in Sin*, and *without Strength* to recover from it? Unless in *Adam* all died, in a deeper Sense than you are willing to allow.

You sum up your Argument thus: "The ^aApostle is not speaking here, of all Mankind's being corrupted in *Adam*; but of the *Gentiles* being corrupted by the Idolatry and Wickedness into which they had plunged themselves, and out of which they were unable to recover themselves, without the extraordinary Interposal of Divine Grace."

If this was the Case of the *Heathens* only, then the *Jews* were not *without Strength*, but were able to recover themselves from their Wickedness, without any such Interposal! But with Regard to the *Heathens* I ask,
 1. Was this the State of all *Heathen* Nations, or of some only? 2. If of some only, which were they that were not corrupted? 3. If it was the State of all *Heathen* Nations, how came it to be so? How was it, that there was not one uncorrupted Nation on Earth?
 4. How could any *Heathen* Nation be in this State? *Without Strength? Unable to recover themselves* from Sin, without the extraordinary Interposal of the Divine Grace? Since you are clear in this, That "all the ^r*Gentiles* are endow'd with Light and Power, sufficient to know God, and perform Obedience to his

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his Will, by their *natural Powers* of Reason and Understanding." If you say, "They were once endow'd with these Powers; but now they had cast them away:" I am not satisfied still. What, did all Nations cast away their *natural Powers* of Reason and Understanding? Surely not! But if not, how came they all to plunge themselves into this dreadful Corruption?

8. ANOTHER Proof is, *Rom. viii. 7, 8. The carnal Mind is Enmity against GOD: For it is not subject to the Law of GOD, neither indeed can be. So then they that are in the Flesh, cannot please GOD.*

ON this you observe, 1. "Here is not one Word of *Adam*, or any Consequence of his Sin upon us."

THE whole Passage speaks of that Corruption of our Nature, which is the Consequence of *Adam's Sin*.

THE plain and obvious Sense of it is this. V. 3. *What the Law could not do, (in that it was weak through the Flesh, too weak to contend with our corrupt Nature) GOD hath done: Sending his own Sin, He hath condemned that Sin which was in our Flesh: Hath given Sentence that it should be destroyed: V. 4, That the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit: Who are guided in all our Thoughts, Words and Actions, not by corrupt*

rupt Nature but by the Spirit of God. V. 5, *They that are after the Flesh*—who are still guided by corrupt Nature, *mind the Things of the Flesh*: Have their Thoughts and Affections fixt on such Things as gratify corrupt Nature: *But they that are after the Spirit*, who are under his Guidance, *mind the Things of the Spirit*: Think of, relish, love the Things, which the Spirit hath revealed, which He moves us to, and promises to give us. V. 6, *For to be carnally minded, to mind the Things of the Flesh*, of our corrupt Nature, *is Death*: The sure Mark of spiritual Death, and the Way to Death everlasting. *But to be spiritually minded, to mind the Things of the Spirit, is Life*: The sure Mark of spiritual Life, and the Way to Life everlasting: And attended with the *Peace of God*, and *Peace with God*, which otherwise can have no Place: V. 7, *Because the carnal Mind*, the Mind, Taste, Inclination, the whole Bias of our evil Nature *is Enmity against God*. *For it is not subject to the Law of God, neither indeed can be*: Being as opposite thereto as Hell to Heaven. V. 8. *So then they that are in the Flesh*—still unrenew'd by the Spirit, still following the Bent of corrupt Nature, *cannot please God*. Every Man now may see, Whether this Passage does not strongly illustrate the Depravity of our Nature.

9. THE last Proof of this Part of the Proposition is, Gen. vi. 5. GOD saw that the Wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only Evil continually. And below, V. 11. The Earth was corrupt before GOD, and the Earth was filled with Violence.

“MANKIND, you say, was universally debauch’d into Lust and Sensuality, Rapine and Violence.” And how came this *universal Wickedness*, if all Mankind were quite upright by Nature? You answer, “They had corrupted themselves: So the Text, V. 12. *All Flesh had corrupted his Way upon the Earth.*” This Expression does not necessarily imply any more, than that *all Flesh*, all Men were corrupted. But taking it literally, I ask, How came all Flesh to corrupt themselves? “Oh, by Seth’s Posterity inter-marrying with the *Cainites*.” But how came *all the Cainites* to corrupt themselves? And *all the Sethites*, to follow, not, reform them? If the Ballance was even, if Nature leaned neither Way, there ought to have been as many GOOD as BAD still: And the *Sethites* ought to have reformed as many of the Children of Cain, as the *Cainites* corrupted of the Children of Seth. How came it then, That *only Noah was a just Man*? And does one good Man amidst a World of the Ungodly, prove that the
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"Nature of Mankind in general is not corrupted?" Or rather strongly prove, that it is? It does not prove, That *Noah* himself was not naturally inclined to Evil; but it does, That the World was.

"BUT if the Corruption of Nature was the Reason why the old World was destroy'd, it is a Reason for the Destruction of the World at any Time." This *alone* was never supposed to be the Reason; but their actual Wickedness added thereto.

You add, "It may be urged, that God said, *Gen. viii. 21. I will not again curse the Ground for Man's Sake: For the Imagination of Man's Heart is Evil from his Youth.* But the Hebrew Particle *וְ* sometimes signifies *although*." That does not prove, that it signifies so here. But what if it does? What if the Texts be render'd, *Tho' the Imagination of Man's Heart is Evil from his Youth?* Even thus render'd, it implies as strongly as it did before, That *Man's Heart* is naturally inclin'd to Evil.

THE Hebrew Word, translated *Youth*, is always applied to *Childhood, or tender Age*, *Isa. vii. 16. נַעַר* signifies *a little Child*. And none of the Texts you have cited prove the contrary. *Heman*, the Author of the 88th Psalm, was doubtless afflicted from his Youth or Childhood. The *Babylonians* mentioned *Isa. xlvii. 12.* may well be supposed to have

been trained up in the Way of their Fathers, from their *earliest Childhood*: And the plain Meaning of *Jeremiah*, C. iii. 24, 25. *Shame hath devoured the Labour of our Fathers from our Youth—We lie down in our Shame; for we have sinned against the LORD our GOD, we and our Fathers from our Youth*, is, Ever since we began to think or act, we have gone astray from GOD.

10. THE preceding Texts were brought to prove (and they do abundantly prove it) That our Nature is deeply corrupted, inclined to Evil, and disinclined to all that is spiritually good, so that without supernatural Grace, we can neither will nor do what is pleasing to GOD. And this easily accounts for the Wickedness and Misery of Mankind, in all Ages and Nations: Whereby Experience and Reason do so strongly confirm this scriptural Doctrine of *Original Sin*.

YET it will not "follow, That Men" are no *moral Agents*." If you ask, "Why, how are they capable of performing Duty?" I answer, By Grace, though not by Nature. And a Measure of this is given to all Men.

NOR does it follow, "That we can by no Means help or hinder that Sin which is *natural* to us." Yes, we can. Anger, for Instance, is *natural* to me; yea, irregular, unreasonable Anger. I am *naturally* inclined
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to this, as I experience every Day. Yet *I can help it* by the Grace of God; and do so as long as I watch and pray.

DR. J— answers this Assertion more at large, "*If Sin be natural, then it is necessary.*" If by Sin is meant the corrupt Bias of our Wills, that indeed is natural to us, as our Nature is corrupted by the Fall; but not as it came originally out of the Hand of God. Therefore it is improperly compared to the Appetites of Hunger and Thirst, which might be in our *original Nature*. Now this Bias of the Will is certainly evil and sinful, and hateful to God; whether we have contracted it ourselves, or whether we derive it from *Adam* makes no Difference. A proud or passionate Temper is evil, whether a Man has contracted it himself, or derived it from his Parents. Therefore the Inference, *If natural, and (in some Sense) necessary, then no Sin*, does by no Means hold.

"BUT if by *Sin* be meant sinful Actions, to which this corrupt Bias of the Will inclines us; it remains to be proved, That a corrupt Bias of the Will, makes the Actions necessary, and consequently not sinful. And indeed, if a corrupt Bias makes Sin to be necessary, and consequently to be no Sin, then the more any Man is inclined to Sin, the less Sin he can commit: And as that corrupt

* *Vindication* p. 68, &c.

corrupt Bias grows stronger, his actual sinning becomes more necessary: And so the Man instead of growing more wicked grows more innocent."

11. THAT this Doctrine has been ^y long "held in the Church of *Rome*" is true. But so it has in the *Greek Church* also: And so far as we can learn, in every Church under Heaven, at least from the Time that God spake by *Moses*.

FROM this Infection of our Nature (call it *Original Sin*, or what you please) spring many, if not all, actual Sins. And this *St. James* (i. 14.) plainly intimates, even according to your Paraphrase on his Words. "*Every Man is tempted, is overcome by Temptation, when he is drawn away by his own Lust. his own irregular Desire: Where the Apostle charges the Wickedness of Men on its proper Cause, their own Lust.*" Very true. And *irregular Desire* is (not so much a Fruit as a) Part of *Original Sin*. For to say, "*Eve had irregular Desires before she sinned*" is a Contradiction: Since all *irregular Desire* is Sin.

12. ANOTHER Proof, that *actual Sins* spring from *original*, is *Matt. xv. 19. Out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, False-witness, Blasphemies.*

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"BUT what has this Text to do with *Adam's Sin*?" It has much to do with the Point it is brought to prove: Namely, That *actual Sin* proceeds from *original, evil Works* from an *evil Heart*. Do not therefore triumph over these venerable Men (as you have done again and again) because a Text cited in Proof of one Clause of a Proposition, does not prove the whole.

* BUT "neither of these Texts proves, That all our Wickedness proceeds from our being corrupted by *Adam's Sin*." But they both prove what they were brought to prove, That all outward Wickedness proceeds from inward Wickedness. Those pious Men therefore did not "mix the Forgery of their own Imagination with the Truth of God."

BUT "if all actual Transgressions proceed from *Adam's Sin*, then he is the only guilty Person that ever lived. For if his Sin is the Cause of all ours, he alone is chargeable with them."

TRUE: If all our Transgressions *so* proceed from his Sin, that we cannot possibly avoid them. But this is not the Case: By the Grace of God, we may *cast away all our Transgressions*. Therefore if we do not, they are chargeable on ourselves. We *may* live: But we *will* die.

WELL, but "on^b these Principles, all actual Sins proceed from *Adam's Sin*, either

by necessary Consequence; or thro' our own Choice; or partly by one, and partly by the other." Yes, partly by one and partly by the other. We are inclined to Evil, antecedently to our own Choice. By Grace we may conquer this Inclination: Or we may *chuse* to follow it, and so commit actual Sin.

13. THEIR Fifth Proposition is, *'Original Sin is conveyed from our first Parents to their Posterity by natural Generation, so as all that proceed from them in that Way, are conceived and born in Sin.'*

IN PROOF of this they urge, *Pf. li. 5. "Behold I was shapen in Iniquity, and in Sin did my Mother conceive me."*

ON this you observe, "The word which we translate *shapen*, signifies to bring forth or bear. So here it means, *Behold I was brought forth or born in Iniquity.*"

SUPPOSE it does (which is not plain; for you cannot infer, from its Meaning so *sometimes*, that it means so here) what have you gained? If *David* was *born* in Iniquity, it is little different from being *shapen* therein.

THAT the *Hebrew* Word does not always mean to be born, but rather to be *shapen*, *formed* or *made*, evidently appears from *Pf. xc. 2*; where it is applied to the *Formation* of the Earth. And in this very Text, the seventy render it by *ἐπλάσθη* a Word of the
very

very same Import. It is therefore here very properly rendered *shapen*: Nor can it be more exactly translated.

BUT "the Word יָחַם *properly* signifies *warmed me*." You should say, *literally* signifies. But it signifies *conceiv'd me* nevertheless. And so it is taken *Gen. xxx. 38, 39, 41, &c. xxxi. 10.* "Nay it * signifies there the *Act of Copulation*. So several Translators render it." And several render it otherwise. So this does not determine the Point either Way.

IT must therefore be determined by the Sense. Now for what End did *Jacob* put the *pilled Rods before the Cattle*? That the Lambs might be marked as the Rods were. And when is it that Females of any Kind mark their Young? Not in that Act: But sometime after, when the *Fœtus* is either forming or actually formed. Throw a Plumb or a Pear at a Woman before *Conception*, and it will not mark the Fœtus at all: But it will, if thrown while she is *conceiving*, or after she has conceived, as we see in a thousand Instances. This Observation justifies our Translators in rendering the Word by *conceiving* in all those Places.

AND indeed you own, "David could not apply that Word to his Mother, in the Sense wherein you would apply it to the Cattle." You therefore affirm,† it means here, *To nurse.*

nurse. You may as well say, it means, *To roast.* You have as much Authority from the Bible, for one Interpretation as for the other. Produce, if you can, one single Text, in which *נ* signifies to *nurse*, or any thing like it.

You stride on. 1. "The Verse means, *In Sin did my Mother nurse me :* 2. That is, *I am a Sinner from the Womb :* 3. That is, *I am a great Sinner :* 4. That is, *I have contracted strong Habits of Sin.*" By this Art you may make the most expressive Texts, mean just any Thing or nothing.

"So *Ps. lviii. 3. The Wicked are estranged from the Womb: They go astray as soon as they are born, telling Lies.* That is, my unjust Persecutors in *Saul's Court* are exceedingly wicked." If this was all *David* meant, what need of *נ* *are alienated?* And that from the *Bowels* of their Mother? Nay, but he means as he speaks. They are alienated from the *Life of God*, from the Time of their coming into the World. From the Time of their Birth they *knew not the Way of Truth :* Neither can, unless they are born of *God.*

You cite as a parallel Text, "*Thou wast called a Transgressor from the Womb,* that is, Set to Iniquity by prevailing Habits and Customs." Nay, the plain Meaning is, The *Israelites*

Israelites in general had never kept God's Laws since they came into the World.

PERHAPS the Phrase, *from the Womb* is once used figuratively, namely, *Job xxxi. 18.* But it is manifest, that it is to be literally taken, *Isa. xlix. 1. The LORD hath called Me from the Womb, from the Bowels of my Mother hath He made Mention of my Name.* For 1, This whole Passage relates to *Christ*; these Expressions in particular. 2. This was literally fulfilled, when the Angel was sent while He was yet in the Womb, to order that his *Name* should be called *JESUS*. This is not therefore barely "an hyperbolical Form of aggravating Sin;" but an humble Confession of a deep and weighty Truth, whereof we cannot be too sensible.

"BUT you have" no Manner of Ground to conclude that it relateth to *Adam's Sin*."

WHETHER it relates to *Adam's* personal Sin or no, it relates to a *corrupt Nature*. This is the present Question; and your pulling in *Adam's Sin*, only tends to puzzle the Reader.

BUT how do you prove (since you will drag this in) that it does not relate to *Adam's Sin*?

THUS; "1. In the whole Psalm there is not one Word about *Adam*, or the Effects of his Sin upon us."

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HERE, as usual, you blend the two Questions together; the ready Way to confound an unwary Reader. But first, to the first; "In the whole Psalm, there is not one Word about *Adam*." Therefore it relateth not to him." Just as well you may argue, "In the whole Psalm, there is not one Word about *Uriah*." Therefore it relateth not to him." The second Assertion, "There is not one Word of the Effects of his Sin," is a fair begging the Question.

"2. THE Psalmist is here charging himself with his own Sin." He is; and tracing it up to the Fountain.

"3. BUT according to our Version, he does not charge *himself* with his Sin, but *some other* Person. He throws the whole Load of his Sin from off himself, on GOD who shaped him, and his Mother who conceived him."

WHAT you say might have had Weight, if he had offer'd this in *Excuse* of his Sin, or even in Extenuation of it. But does he do this? Does he in Fact "throw the whole Blame, or any Part of it from off himself?" Just the reverse. He acknowledges and bewails *his own* total *Iniquity*: Not to *excuse*, but to abase himself the more before GOD, for his *inward* as well as *outward* Wickedness.

AND yet he might, in perfect Consistency with this when GOD had caused *the Bones*
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which had been broken to rejoice, cry out, I will praise Thee, O GOD: For I am fearfully and wonderfully made: Yea, and repeat all that follows in the same Psalm: Which proves so much and no more, That every Fœtus in the Womb is formed by the Power and Wisdom of GOD. Yet does it not follow, That the Sin transmitted from the Parent "must" be attributed to GOD."

"BUT how could he with Pleasure reflect upon his Formation, or praise GOD for it?" As I can at this Day: Tho' I know I was conceived in Sin, and shapen in Iniquity. But where Sin abounds, Grace does much more abound. I lose less by Adam than I gain by Christ.

*THIS also perfectly consists with the following Verse, * Behold Thou desirest Truth, or it is thy Will that we should have Truth in the inward Parts: Thou art willing to remove all that Iniquity wherein I was shapen, to give me a clean Heart, and renew a right Spirit within me. And in the hidden Part Thou hast made me to know Wisdom: Thou hast shewn me what was Good. So that I am every Way without Excuse. I knew thy Will and did it not.*

"BUT if after' all you will adhere to the literal Sense, of this Text, why do you not adhere to the literal Sense, of that Text,

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This is my Body, and believe *Transubstantiation*?" For those very Reasons which you suggest; 1. Because it is grossly absurd, to suppose that *Christ* speaks of what He then held in his Hands, as his *real, natural Body*. But it is no Way absurd, to suppose the Psalmist was *conceived in Sin*. 2. The Sense of *This is my Body*, may be clearly explained by other Scriptures, where the like Forms of Speech are used. But there are no other Scriptures where the like Forms with this of *David* are used in any other Sense. 3. *Transubstantiation* is attended with Consequences hurtful to Piety. But the Doctrine of Original Sin, and Faith grounded thereon, is the only Foundation of true Piety.

14. THE next Proof is, *Job* xiv. 4. *Who can bring a clean Thing out of an unclean? Not one.*

ON this you observe, "*Job* is here" speaking of the Weakness of our Nature, not with Regard to Sin, but to the Shortness and Afflictions of Life." Certainly, with Regard both to the one and the other. For though in the 1st and 2nd Verses, he mentions the Shortness and Troubles of Life, yet even these are mention'd, with a manifest Regard to Sin. This appears from the very next Verse: "And dost Thou open thy Eyes upon such a one, to punish one already so wretched?"
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And bringest me into Judgment with Thee, by chastising me still more? It then immediately follows, Who can bring a clean Thing out of an unclean? Not one: It does therefore by no Means appear that "Job is here speaking only with Regard to the Shortness and Troubles of Life."

PART of the following Verses too run thus: V. 16, 17. *Now Thou numberest my Steps: Dost Thou not watch over my Sin? My Transgression is sealed up in a Bag, and Thou sewest up mine Iniquity.* Let any one judge then, Whether *Job* in this Chapter does not speak of "the Sinfulness as well as the Mortality of human Nature."

NOT that he "urges" his *natural Pravity* as a Reason why he should not be brought into Judgment." No more than *David* urges his being *shapen in Wickedness*, as an Excuse for that Wickedness. Rather *Job* (as well as *David*) humbly acknowledges his total Sinfulness: Confessing, that he *deserved* the Judgment, which yet he prays God not to inflict.

15. ANOTHER PROOF is, *Job* xv. 14. *What is Man that he should be clean, and he that is born of a Woman that he should be righteous?*

ON this you observe, "Born of a Woman signifies no more than a Man." Often it does not; but here it is emphatical. "The

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Phrase indeed^p includes *Frailty* and *Imperfection*." How can that be? Was *Adam* made *frail* and *imperfect*? And have you forgot that every Man is now *born* in as good a State as *Adam* was *made* at first? "But it is not to be understood as the Reason, why Man is unclean and unrighteous." From the placing of the Words one would really judge it was: And how do you prove, it is not? Why, "*Job* and his Friends use this *Manner of Speech*, in other Places of this Book. ^q *Shall mortal Man be more just than God? Shall a Man be more pure than his Maker?*" Nay, this is not the *Manner of Speech* which is in Question: So you are here quite wide of the Mark. "However that is, *How* can *Man* be justified with God? Or can he be clean that is born of a Woman?"

AND does not this point at Original Sin? You say, No. For "if *Job* and his Friends had known, that the Reason of our Unclean-ness and Imperfection was our receiving a corrupted Nature from *Adam*, they ought to have given this Reason of it." And do they not, in the very Words before us? You say, "No: They turn our Thoughts to a quite different Reason, namely, the Unclean-ness of the best of Creatures in his Sight." This is not a different Reason, but falls in with the other: And the natural Meaning of these
 Texts

^p p. 142. ^q *Job* iv. 17. ^r *Job* xxv. 4.

Texts is, *'How can he be clean that is born of a Woman, and so conceived and born in Sin? Behold, even to the Moon, and it shineth not, compared with GOD; yea, the Stars are not pure in his Sight! How much less Man that is a Worm? In how much higher and stricter a Sense, is Man impure, that carries about with him his Mortality, the Testimony of that unclean Nature which he brought with him into the World?*

'Shall mortal Man be "more just than GOD! Shall a Man be more pure than his Maker? Shall Man dare to arraign the Justice of GOD? To say, GOD punishes him more than he deserves? Behold He puts no Trust in his Servants, and his Angels He chargeth with Folly. Many of these left their first Estate: Even their Wisdom was not to be depended on. How much less in them that dwell in Houses of Clay: Whose Bodies, liable to Pain, Sickness, Death, are standing Monuments of the Folly and Wickedness which are deep rooted in their Souls.

"WHAT is Man, that he shall be clean, and he which is born of a Woman, that he should be righteous? Behold He putteth no Trust in his Holy Ones; yea, the Heavens are not pure in his Sight. His holy Angels have fallen, and the highest Creatures are not pure in Com-

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" Job xxv. 4. " Job iv. 17, &c. " p. 143. " Job xv. 14, &c.

parison of Him. *How much more abominable and filthy*, in the strictest Sense, *is Man*, every Man born into the World? *Who drinketh Iniquity like Water*, Iniquity of every Kind, so readily, so naturally, as being so thoroughly agreeable to *the Desires of his Flesh, and of his Mind?*

You conclude the Head thus; "Man in his present weak and fleshly State cannot be clean before God." Certainly, as clean as the Moon and Stars at least: If he be as he was first created. He was *made but a little lower than the Angels*. Consequently he was then far higher and more pure, than these, or the Sun itself, or any other Part of the material Creation. You go on, "Why cannot a Man be clean before God? Because he is conceiv'd and born in Sin? No such Thing. But because if the purest Creatures are not pure in Comparison of God, much less a Being subject to so many Infirmities as a mortal Man." Infirmities! What then? Do *innocent* Infirmities make a Man *unclean before God*? Do Labour, Pain, bodily Weakness, or Mortality, make us *filthy and abominable*? Surely not. Neither could they make a Man pure from Sin, less pure than the Moon and Stars. Nor can we conceive *Adam* as he came out of the Hands of God, to have been in any Sense *less clean* than these. All these Texts
therefore

therefore must refer to that sinful Impurity, which every Man brings into the World.

You add, "Which is a Demonstration to me, that *Job* and his Friends were wholly Strangers to this Doctrine." A Demonstration of a peculiar Kind! I think neither mathematical, nor logical.

16. THE last Proof* is, *John* iii. 6. *That which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit.*

"HERE by *Flesh* Mr. Taylor understands nothing else, but the mere *Parts and Powers of a Man*: And by *being born of the Flesh*, the *being born of a Woman*, with the *Constitution and natural Powers of a Man*. Now let us suppose that human Nature is not at all corrupted, and let us try what Sense we can make of other Scriptures, where the Word *Flesh* is used in Opposition to *Spirit*, as it is here; *Rom.* viii. 1. *There is no Condemnation to them who walk not after the Flesh, but after the Spirit*: That is, not after the pure, uncorrupted Constitution and Powers of Man. Again, *V.* 8. *They that are in the Flesh, cannot please God*: That is, they that have the Parts and Powers of a Man. Again, *If ye live after the Flesh ye shall die*: That is, if ye live suitably to the Constitution and Powers of your Nature. Once more: How shall we understand *the Flesh lusteth against the Spirit,*
and

* p. 144. † *Vindication* p. 78, &c.

and the Spirit against the Flesh: (Gal. v. 17.)

If *Flesh* means nothing but the Pure and uncorrupted Powers of human Nature?

“ BUT this Text, *John iii. 3*, is according to Mr. *Taylor*, so far from implying any Corruption of our Nature, that “ *on the contrary it supposes we have a Nature susceptible of the best Habits, and capable of being born of the Spirit.*” And who ever denied it? Who ever supposed, that such a Corruption of Nature, as for the present disables us for spiritual Good, renders us incapable of being *born of the Spirit?*”

“ BUT if natural Generation is the Mean of conveying a sinful Nature from our first Parents to their Posterity, then must itself be a sinful and unlawful Thing.” I deny the Consequence. You may transmit to your Children a Nature tainted with Sin, and yet commit no Sin in so doing.

“ AGAIN, we produce one another, only as the Oak produces the Acorn. The proper Production of a Child is from God. But if God produces a Fœtus, which has sinful Dispositions, he produces those Dispositions.” Your Argument proves too much. It would prove God to be the Author of all *actual* (as well as *original*) Sin. For “ it is the Power of God under certain Laws and establish’d Rules,” which produces not only the

the *Fœtus*, but all the *Motion* in the Universe. It is his Power which so violently expands the Air, on the Discharge of a Pistol or Cannon. It is the same which produces muscular Motion, and the Circulation of all the Juices in Man. But does he therefore produce Adultery or Murder? Is He the Cause of those *sinful Motions*? He is the Cause of the *Motion* (as He is of the *Fœtus*) of the *Sin*, He is not. Do not say, This is too fine a Distinction. Fine as it is, you must necessarily allow it. Otherwise you make God the direct Author of all the Sin under Heaven. To apply this more directly to the Point. God does produce the *Fœtus* of Man, as He does of Trees, impowering the one and the other to propagate each after its Kind. And a *sinful Man* propagates after his Kind, another *sinful Man*. Yet God produces, in the Sense above-mention'd, the *Man*, but not the *Sin*.

17. Their Sixth Proposition is, *The Fall brought upon Mankind the Loss of Communion, with God, his Displeasure and Curse, so as we are by Nature Children of Wrath, Bond-slaves to Satan, and justly liable to all Punishments, in this World and that which is to come.*

IN Proof of the first Clause of this Proposition, they cite Gen. iii. 8, 10, 24. On this you observe, “*Adam and Eve by their Sin*

^b Gen. iii. 8, 10, 24. ^c Eph. ii. 2, 3. ^d 2 Tim. ii. 26.
^e Gen. ii. 17.—Rom. vi. 23. ^f p. 147.

Sin did forfeit Communion with **GOD**. But **GOD** did not take the Forfeiture." Surely He did, when *they were afraid and hid themselves from his Presence*. "But afterward they had frequent Communion with Him." This does not prove, they did not lose it before.

"BUT their Posterity did not. *Abel* had Communion with Him, and so had the Patriarchs and Prophets. And so have we at this Day. So that as we could not justly have lost this Communion by *Adam's* Sin, it is true, in Fact, that we have not lost it. We still have *Fellowship with the Father and the Son*."

COULD we not justly, by *Adam's* Sin, have lost our very Existence? And if he had not existed, could we have had Communion with **GOD**? "But we have not lost it in Fact. We still have *Fellowship with the Father and with the Son*." Who have? All Men born into the World? All *Jews*, and *Turks*, and *Heathens*? Have all that are called Christians? Have the Generality of Protestants *Fellowship with the Father and the Son*? What Fellowship? Just as much as Light has with Darkness, as much as *Christ* has with *Belial*. The Bulk of Mankind, *Christians* as well as *Heathens*, *Protestants* as well as *Papists*, are at this Day, and have been ever

ever since they were born, *without God,*
and Atheists in the World.

WE need not therefore say, "Their Fellowship with God, is owing to his Mercy thro' a Redeemer." They have none at all: No Fellowship with *the only true God, and with Jesus Christ whom He hath sent.* Indeed they have no great Need of *Jesus Christ,* according to your Account: Seeing "*All that God's Grace doth for us in Christ, to repair what we lost in Adam, is raising us up at the last Day!*" You add, "And therefore Communion with God, is either the same Grace which was vouchsafed to *Adam,* continued to us:" (To every Man born into the World, as naturally as Seeing or Hearing!) "Or, if there be any Thing extraordinary in it" (Which you judge, can hardly be allowed!) "It belongs to the Redundancy of Grace, which has no Relation to any Thing we lost by *Adam.*" That that whole Passage has Relation to what we lost in *Adam,* has been shewn already. But what Conception you have of *Communion with God,* is easily seen by this wonderful Account of it.

"HOWEVER this Text gives no Intimation, that *Adam's* Posterity lost Communion with God for his Sin." It shews that *Adam* did so. And all his Posterity has done the same. Whence is this, unless from his Sin?

V. 24.

V. 24. So He drove out the Man : And He placed at the East of the Garden of Eden Cherubim and a flaming Sword, which turned every Way, to keep the Way of the Tree of Life.

ALTHOUGH GOD is equally present in every Place, yet this was a clear Token, That Man had not now that near Communion with Him, which he had enjoy'd before his Sin.

18. Prop. THE Fall brought upon Mankind GOD's Displeasure and Curse, so as we are by Nature the Children of Wrath.

"THE Text on which this is ¹ grounded Eph. ii. 2, 3. we have consider'd before." And those Considerations have been answer'd at large.

"You add, "How Mankind could be *justly* brought under God's Displeasure for *Adam's* Sin, we cannot understand. On the contrary, we do understand, *it is unjust*. And therefore, unless our Understanding, or Perception of Truth, be false, *it must be unjust*. But Understanding must be the same in all Beings, as far as they do understand. Therefore ^k if we understand, That *it is unjust*, God understands it to be so too."

PLAUSIBLE enough. But let us take the Argument in Pieces. "How Mankind could be *justly* brought under God's Displeasure, for *Adam's* Sin, we cannot understand." I

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allow it. I cannot understand, that is, clearly or fully comprehend the Deep of the Divine Judgment therein : No more than I can, How *the whole* Brute Creation through his Sin should have been *made subject to Vanity*, and should *groan together*, in Weakness, in various Pain, in Death, *until this Day*.

"On the contrary, we do understand, *it is unjust*." I do not understand, it is. It is quite beyond my Understanding. It is a Depth which I cannot fathom. "Therefore unless our Understanding, or *Perception of Truth* be false, it *must be unjust*." Here lies the Deceit. You shift the Terms, and place as equivalent those which are not equivalent. Our *Perception of Truth* cannot be false : Our *Understanding* or *Apprehension of Things* may. "But Understanding must be the same in all Beings." Yes in the former Sense of the Word, but not the latter. "Therefore if we understand (apprehend) *it is unjust*, God understands it so too." Nay verily : *As the Heavens are higher than the Earth, so are his Thoughts higher than our Thoughts*.

"WHAT a God must He be, who can curse his innocent Creatures, before they have a Being? Is this thy God O Christian?" Bold enough! So Lord B—— "Is *Moses's* God your God?" He is mine : Altho' he said, *Cursed be Canaan*, including his Posterity,

terity, before they had a Being. And altho' He now permits Millions to come into a World, which every where bears the Marks of *his Displeasure*. And He permits human Souls to exist in Bodies, which are (*how we know not, but the Fact we know*) *conceived and born in Sin*, by Reason whereof, all Men coming into the World are *Children of Wrath*. But He has provided a Saviour for them all. And this fully acquits both his Justice and Mercy.

18. So as we are by Nature Bondslaves to Satan 2 Tim. ii. 26. *'And that they may recover themselves out of the Snare of the Devil who are taken Captive at his Will.*

BUT you say, "The Apostle speaks this of the unconverted *Gentiles*, who were Slaves to Satan, not thro' Adam, but thro' their own Fault." Both one and the other. But how does it appear, That he speaks this of the *Gentiles* only?

WITHOUT offering at any Proof of this, you go on. "The Clause,^m *taken Captive by him*, is spoken, not of the Devil, but of the *Servant of the LORD*. For thus the Place should be render'd; *That they may awake out of the Snare of the Devil, being revived by him*, that is, the *Servant of the LORD*, to his, that is, *God's Will*.

WELL, the Proof. "The Word *ἐγείρω* signifies to *revive*; and so here, to restore Men

Men to Life and Salvation. As a Proof of this Sense of the Word you cite *Luke v. 10.* But this rather proves the contrary. For there it has nothing to do with *reviving*. We read in the Verse before of the *Fishes which they had taken*: Alluding to which, *Jesus said unto Simon, From henceforth thou shalt catch Men: Take them Captive* in the Gospel Net. Altho' therefore it were allowed (which cannot be done) that *his* related, not to the Word immediately preceding, but to another which stands three Verses off, yet even this would avail nothing: Since the Sense which you impose upon *ζωογέω*, is what it will by no Means bear.

You say indeed, "It always^k means to *take alive* or *save alive*." It does mean, *To take alive*. But you bring not one Authority to prove, That it ever means, *To save alive*. It therefore "suits the Devil and his Snare" admirably well: For he does not take therein those who are *free among the Dead*: But those who are *alive* in a natural, though *dead* in a spiritual Sense.

"BUT however^l this be, they were not led Captive thro' *Adam's Sin*, but their own Wickedness." They were "Bondslaves to *Satan*" (which was the Point to be proved) through *Adam's Sin*, and their own Wickedness.

M

" YEA

^k p. 154. ^l p. 155.

“ YEA, but what an Inconsistency must that be in the Divine Dispensations and in the Scriptures, if it can be made appear from them, That God hath for *no Fault* of ours, but *only* for Adam's *one Sin*, put us all into the Hands of the Devil: When ^mHe hath been in all Ages providing Means, to preserve or rescue Mankind from him?” What can be made appear from the Scriptures is this: That from *Adam Sin passed upon all Men*: That hereby all Men being by Nature *dead in Sin* cannot of themselves resist the Devil: And that consequently, all who will not accept of Help from God, are *taken Captive by Satan at his Will*. And there is no Inconsistency between this, and any of the Divine Dispensations.

Prop. AND *justly liable to all Punishments in this World, and that which is to come.*

THAT all Men are liable to these for *Adam's Sin alone*, I do not assert: But they are so, for their own outward and inward Sins, which thro' their own Fault, spring from the Infection of their Nature. And this, I think may fairly be inferr'd from *Rom. vi. 23.* ⁿ *The Wages of Sin is Death*; its due Reward: Death, Temporal, Spiritual and Eternal. God grant, we may never feel it so!

19. You conclude this Part: “ I cannot ^o see, that we have advanced one Step further, than

than where we were at the Conclusion of the First Part, namely, That the Consequences of *Adam's* First Sin upon us, are Labour, Sorrow and Mortality, and no other."

THE contrary to this having been so largely proved, instead of repeating those Proofs over again, I shall close this Part with that beautiful Description of the present State of Man, which Mr. *Hervey* gives us from Mr. *Howe's Living Temple*. "Only, says he, let me hint, That it considers the Human Soul, as originally *an Habitation of God thro' the Spirit*.

"THAT He hath withdrawn Himself and left this his Temple desolate, we have many sad and plain Proofs before us. The *stately Ruins* are visible to every Eye, and bear in their Front (yet extant) this doleful Inscription, HERE GOD ONCE DWELT. Enough appears of the admirable Structure of the Soul of Man, to shew the Divine Presence did sometime reside in it: More than enough of vicious Deformity, to proclaim He is now retired and gone. The *Lamps* are extinct, the *Altar* overturned; the Light and Love are now vanished, which did the one shine with so heavenly Brightness, the other burn with so pious Fervor. The *Golden Candlestick* is displaced, to make Room for the Throne of the Prince of Darkness. The

Sacred *Incense*, which sent up its rich Perfumes, is exchanged for a poisonous hellish Vapour. The comely *Order* of this House is all turned into Confusion: The Beauties of Holiness into noisome Impurities: The House of Prayer into a Den of Thieves. Thieves of the worst Kind; for every Lust is a Thief, and every Theft is Sacrilege. The noble Powers which were designed and dedicated to Divine *Contemplation* and *Delight* in GOD, are alienated to the Service of the most despicable Idols, and employed in the vilest Embraces: To behold and admire lying Vanities, to indulge and cherish Lust and Wickedness.

“ THERE is not now a *System*, an entire Table of coherent Truths to be found, or a Frame of Holiness, but some shiver'd Parcels. And if any with great Toil and Labour apply themselves, to draw out here one Piece, and there another, and set them together; they serve rather to shew, how exquisite the Divine Workmanship was in the *Original Composition*, than to the excellent Purposes for which the whole was at first designed. Some Pieces agree, and own one another: But how soon are our Enquiries non-plus'd and superseded! How many Attempts have been made, since that fearful Fall and Ruin of this Fabric, to compose again the Truths of so many several Kinds
into

into their distinct Orders, and make up Frames of Science or useful Knowledge? And after so many Ages, nothing is finish'd in any Kind. Sometimes Truths are misplaced; and what belongs to one Kind, is transferred to another, where it will not fitly match: Sometimes Falshood inserted, which shatters or disturbs the whole Frame. And what with much fruitless Pains is done by one Hand is dashed in Pieces by another: And it is the Work of a following Age, to sweep away the fine spun Cobwebs of a former. And those Truths which are of greatest Use, tho' not most out of Sight, are least regarded: Their Tendency and Design are overlooked, or they are so loosened and torn off, that they cannot be wrought in, so as to take Hold of the Soul, but hover as faint, ineffectual Notions, that signify nothing.

" ITS very *fundamental Powers* are shaken and disjointed, and their Order toward one another confounded and broken. So that what is judged *considerable* is not *consider'd*, what is recommended as *lovely* and *eligible* is not loved and chosen. Yea, *the Truth which is after Godliness* is not so much disbelieved, as *bated*, or *held in Unrighteousness*; and shines with too feeble a Light, in that malignant Darkness, which *comprehends it not*. You come amidst all this Confusion, into the

ruined Palace of some great Prince, in which you see, here the Fragments of a noble Pillar, there the shattered Pieces of some curious Imagery, and all lying neglected and useless, among Heaps of Dirt. He that invites you to take a View of the Soul of Man, gives you but such another Prospect, and doth but say to you, *Behold the Desolation!* All Things rude and waste. So that should there be any Pretence to the Divine Presence, it might be said, *If God be here, why is it thus?* The faded Glory, the Darkness, the Disorder, the Impurity, the decayed State in all Respects of this Temple, too plainly shew, *The GREAT INHABITANT is gone!*"

NEWINGTON, Jan. 21.

In your *Third Part* you propose, first, to answer some Objections and Queries: And then to consider the Connection of the Doctrine of Original Sin with other Parts of Religion.

"*Obj. I.* ARE^p we not in worse Moral Circumstances, than *Adam* was before he fell? I answer,"

I. "IF by *Moral Circumstances* you mean, The State of Religion and Virtue, it is certain the greatest Part of Mankind, ever were and still are very corrupt. But this is not the Fault of their Nature, but occasioned by the Abuse

Abuse of it, in prostituting Reason to Appetite, whereby in Process of Time, they have sunk themselves into the most lamentable Degree, of Ignorance, Superstition, Idolatry, Injustice, Debauchery."

BUT how came this? How came all Nations thus to "abuse their Nature," thus to "prostitute Reason to Appetite?" How came they all to sink into this "lamentable Ignorance, Superstition, Idolatry, Injustice, Debauchery?" How came it, that Half of them, at least, if their Nature was uncorrupt, did not use it well? Submit Appetite to Reason, and rise, while the other sunk? "Process of Time" does not help us out at all. For if it made the one Half of Mankind, more and more vicious, it ought by the same Degrees to have made the other Half, more and more virtuous. If Men were no more inclined to one Side than the other, this must absolutely have been the Event. Turn and wind as you please, you will never be able to get over this. You will never account for this Fact, That the Bulk of Mankind have in all Ages, "prostituted their Reason to Appetite," even 'till they sunk into "lamentable Ignorance, Superstition, Idolatry, Injustice and Debauchery:" But by allowing their very Nature to be in Fault, to be more inclined to Vice than Virtue.

“BUT if we have all a corrupt Nature, which as we cannot, so GOD will not wholly remove in this Life, then why do we try to reform the World?” Why? Because, whether the corrupt Nature be wholly removed, or no, Men may be so far reform’d, as to *cease from Evil*, to be *renewed in the Spirit of their Mind*, and by *patient Continuance in Well-doing*, to seek and find, *Glory and Honour and Immortality*.

“I ANSWER,^a 2. If by *Moral Circumstances* you mean, *Provision and Means for spiritual Improvement*, those given us through *Christ* are far greater than *Adam* had before he sinned.” To those who believe in *Christ* they are. But above four Fifths of the World, are *Mahometans* or *Pagans* still. And have these, (immensely the greater Part of Mankind: To say nothing of *Popish Nations*) greater *Provision and Means for spiritual Improvement*, than *Adam* before he sinned?

“BUT if 3. by ‘*Moral Circumstances*’ you mean *Moral*,” (rather *Natural*) “*Abilities*, or *Mental Powers*,” (a Consideration quite foreign to the Question) “I answer, The Scriptures no where compare our Faculties with *Adam’s*. Nor know I how we can judge, but by comparing the Actions of *Adam* in Innocence with what Men have performed since.”

YES,

YES, we can judge thus. There could be no Defect in *Adam's* Understanding, when he came first out of the Hands of his Creator. But there are essential Defects in mine and your's, and every Man's whom we know—Our *Apprehension* is indistinct, our *Judgment* false, our *Reasoning* wrong, in a thousand Instances. So it always was: And so it is still, after all the Care we can possibly take. Therefore “our Faculties are not as sound and fit for right Action, as *Adam's* were before he sinned.”

“BUT any Man of common Understanding might have *drest and kept the Garden* as well as he.” I can neither affirm, nor deny this. For we know not *how* he *dressed and kept* it.

“NOR doth it appear,* That in giving *Names* to all the Creatures, he shewed any extraordinary Penetration into their Natures. For that the Names he gave truly expressed the several Qualities of them, is a meer Fiction, without any Foundation in Scripture-History, or the Names of Animals in the original *Hebrew*.”

THIS is really strange! That any Man of Learning should be so hardy as to affirm this, after the numberless Instances which have been produced of *Hebrew* Names, expressing the most essential Property of each Animal.

AND

AND is this Supposition likewise "without any Foundation in Scripture-History?" What is that? *Gen. ii. 19. And the LORD GOD brought every Beast of the Field, and every Fowl of the Air, unto Adam, to see what he would call them, to make Proof of his Understanding. And whatsoever Adam called every living Creature, that was the Name thereof.* Now whether those Names were *Hebrew* or no (which you affect to doubt) can it be supposed that God would have permitted them to stand, if they had not suited the Nature of each Creature? 'Tis bold therefore to affirm, That "many of his Posterity could have given Names to them as well as he: And that therefore this is not a Proof, that he had any Capacity superior to us."

You proceed, "Surely" his eating the forbidden Fruit is no Evidence of superior Abilities." And it is no Evidence of the contrary; "Seeing" (as you yourself observe) "what his *special* Temptation was, we do not know." Therefore neither do we know, Whether any of his Posterity could have overcome it: Much less, That "many of his Posterity, have overcome Temptations more violent than his." All this is talking in the Dark, *not knowing what we say, neither whereof we affirm.*

"AND

“AND now let any Man see, Whether there be any Ground in Revelation, for exalting *Adam's* Nature as Divines have done, who have affirm'd that all his Faculties were eminently perfect, and entirely set to the Love and Obedience of his Creator. *And yet these same suppose him to have been guilty of the vilest Act, that ever was committed.”

THEY suppose *Adam* to have been created holy and wise, like his Creator; and yet capable of falling from it. They suppose farther, that thro' Temptations of which we cannot possibly judge, he did fall from that State; and that hereby he brought Pain, Labour and Sorrow, on himself, and all his Posterity: Together with Death, not only Temporal, but Spiritual, and (without the Grace of God) Eternal. And it must be confest, That not only a few Divines, but the whole Body of Christians in all Ages, did suppose this, 'till after seventeen hundred Years a sweet-tongued Orator arose, not only more enlightened than silly *Adam*, but than any of his wise Posterity: And declared, That the whole Supposition was Folly, Nonsense, Inconsistency and Blasphemy!

“*Obj.* II. BUT do not the Scriptures say, *Adam* was created after God's own Image? And do his Posterity bear that Image now?”

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“THE Scriptures do say, *Gen. i. 27, God created Man in his own Image.* But whatever that Phrase means here, it doubtless means the same, in *Gen. ix. 6, Whoso sheddeth Man's Blood, by Man shall his Blood be shed: For in the Image of GOD made He Man.*” Certainly it has the same Meaning in both Places: For the latter plainly refers to the former. And thus much we may fairly infer from hence,⁷ That *the Image of GOD* wherein *Man* was at first created whereinsoever it consisted was not utterly effaced in the Time of *Noah*. Yea, so much of it will always remain in all Men, as will justify the punishing Murderers with Death. But we can in no wise infer from hence, That that entire Image of GOD, in which *Adam* was at first created, now remains in all his Posterity.

THE Words of *Gen. v. 3*, rendered literally are, *He begat in his Likeness, according to his Image.* “*Adam*, says Mr. Hervey, was created in the Image of GOD. After his Fall the sacred Historian varies his Stile, and with a remarkable Peculiarity, as well as Propriety, says, *Adam begat a Son in his own Likeness*: (So it must be translated according to all the Rules of Grammar, *Adam* being the nearest Antecedent.) That every Reader may advert to this melancholy, but important

important Truth, it is inforced by a very emphatical Repetition: *After his own Image*, as contradistinguish'd from that *Image of God*, mentioned in the preceding Verse: Which Expressions are evidently intended to denote the Difference between the State, in which *Adam* was created and *Seth* begotten."

"THE two following Texts are brought by the *Assembly* to shew, What the Image of GOD was, in which *Adam* was made."

Col. iii. 10. AND have put on the new Man, which is renewed in Knowledge, after the Image of Him that created him.

Eph. iv. 24. PUT on the new Man, which after the Image of GOD is created in Righteousness and true Holiness.

"I ANSWER, These Texts are parallel. The old Man means a wicked Life, the new^a Man, a good Life; to which they were formed and created by the Gospel Dispensation. And this new Man this new Life, is after the Image, that is agreeable to the Nature of GOD.

As you advance no Proof of this perfectly new Interpretation, I leave it to shift for itself.

To disprove the common Interpretation you add, "*Adam could not* be originally created, in Righteousness and true Holiness; because Habits of Holiness, cannot be created, without

^a p. 178. ^b p. 179.

without our Knowledge, Concurrence or Consent. For ^b Holiness in its Nature implies the Choice and Consent of a moral Agent, without which it *cannot* be Holiness."

WHAT is Holiness? Is it not, essentially Love? The Love of God and of all Mankind? Love producing *Bowels of Mercies, Humbleness of Mind, Meekness, Gentleness, Long-suffering*? And *cannot* God shed abroad this Love in any Soul, without his Concurrence? Antecedent to his Knowledge or Consent? And supposing this to be done, will Love change its Nature? Will it be no longer Holiness? This Argument can never be sustained: Unless you would play upon the Word *Habits*. Love is Holiness wherever it exists. And God *could* create either Men or Angels, endued from the very first Moment of their Existence, with whatsoever Degree of Love He pleased.

You "think, on the contrary, it is Demonstration, That we cannot be righteous or holy, we cannot *observe* what is right, without our own free and explicit Choice." I suppose you mean, *practise* what is right. But a Man may *be* righteous, before he *does* what is right; holy in Heart before he is holy in Life. The confounding these two all along, seems to be the Ground of your strange Imagination, That Adam "*must* chuse

^b p. 180.

chuse to be righteous, must exercise Thought and Reflection before he *could be* righteous." Why so? "Because Righteousness is the right *Use and Application* of our Powers." Here is your capital Mistake. No, it is not: It is the right *State* of our Powers. It is the right *Disposition* of our *Soul*, the right *Temper* of our *Mind*. Take this with you, and you will no more dream, That "God, *could not* create Man in Righteousness and true Holiness:" Or that "to talk of wanting that *Righteousness in which Adam was created*, is to talk of nothing we want."

ON Rom. ii. 14. you observe, "This^d Text clearly proves, that Natural Reason and Understanding, is a Rule of Action to all Mankind, and that all Men ought to follow it. This therefore overthrows the whole Doctrine of *Original Sin*."

How do you prove the Consequence? May not Men have *some* Reason left, which in *some Measure* discerns Good from Evil, and yet be deeply fallen, and even as to their Understanding, as well as their Will and Affections?

ON Eccles. vii. 29. "God bath made Man upright, but they have found out many Inventions; You say

"MAN here means, All Mankind; Upright, Endued with Powers to know and perform

form their Duty." You offer no Proof for either of these Assertions. And without it I cannot receive them.

AGAIN, "*They* (you say) means Mankind in general." I rather believe it means our first Parents, who are by *Moses* likewise comprehended under the common Name of *Man* or rather אָדָם *Adam*. So *Gen. v. 2.* God called their Name *Adam* in the Day when they were created. And in the Day that they fell, whoever reads *Gen. iii.* will see they found out not one, but many *Inventions*. This Text therefore in its obvious Meaning teaches both the Original Uprightness, and subsequent Fall of Man.

FROM all these Texts it manifestly appears, 1. That Man was created in the Image of God, 2. That this Image consisted not only in his rational and immortal Nature, and his Dominion over the Creatures, but also in *Knowledge*, actual Knowledge both of God and of his Works, in the right *State* of his Intellectual Powers, and in *Love*, which is *true Holiness*.

"*Obj. III.* BUT do we ' not derive from *Adam* a moral *Taint* and *Infection*, whereby we have a *Natural Propensity* to Sin?

" I ANSWER, We have many Natural Appetites and Passions, which if they grow irregular, become sinful. But this does not amount

amount to a Natural Propensity to Sin." But is not Pride Sin? Is not Idolatry Sin? And is it not Idolatry, to *love the Creature more than the Creator*? Is not Revenge Sin? Is it not Sin, to *look upon a Woman*, so as to *lust after her*? And have not all Men a Natural Propensity to these Things? They have all then a *Natural Propensity* to Sin. Nevertheless this Propensity is not *necessary*, if by necessary you mean *irresistible*. We can resist and conquer it too, by the Grace which is ever at Hand.

THIS *Propensity* to Pride, to Revenge, to Idolatry (call it *Taint*, or any Thing) cannot be pleasing to God, who yet in Fact does permit that it should descend from *Adam* to his latest Posterity. And "we can neither help nor hinder" its descending to Us. Indeed we can heap up plausible Arguments, to prove the Impossibility of it. But I *feel* it, and the Argument drops. Bring ever so many Proofs, that there can be no such Thing as Motion. I *move* and they vanish away.

"BUT Nature ^scannot be *morally corrupted*, but by the Choice of a moral Agent." You may play upon Words as long as you please; but still I hold this fast: I, (and you too, whether you will own it or no) am inclined, and was ever since I can remember, ante-
N cedently

cedently to any Choice of my own, to Pride, Revenge, Idolatry. If you will not call these moral *Corruptions*, call them just what you will. But the Fact I am as well assured of, as that I have any Memory or Understanding.

“ BUT some ^b have attempted to explain this intricate Affair.” I do not commend their Wisdom. I do not attempt to explain even how I, at this Moment, stretch out my Hand, or move my Finger.

ONE more of your Assertions I must not pass over.ⁱ “ It is absurd to say, Infection is derived from *Adam*, independent of the Will of GOD. And to say, it is by his Will, is to make Him the Author of the Pollution.”

WE answer, It is not derived from *Adam*, independent of the Will of GOD; that is, his Permissive Will: But our allowing this, does not make Him the Author of the Pollution.

“ *Obj.* IV. BUT do ^k not the Vices of Parents often infect their Children?”

I KNOW not well, either how to affirm or deny it.

“ *Obj.* V. How ^l can we account for Children's beginning so soon to sin, but by supposing they have a natural Propensity to it?”

“ I ANSWER

^b p. 188. ⁱ p. 189. ^k p. 190, 191. ^l p. 192.

“ I ANSWER, who can tell, how soon they begin ?” Then they begin, when they first shew wrong Tempers: Such as plain, undeniable Frowardness, Revenge, Self-will, which is as soon as they have any Exercise of Reason. So that the Use of Reason and the Abuse, generally commence and grow up together. As soon as their Faculties appear at all, they appear to be disorder’d: The wrong *State* of their Powers, being easily infer’d from their continual wrong *Application* of them.

“ BUT if Parents were wise and virtuous themselves, and then endeavour’d to bring up their Children virtuously, there would be less Wickedness in the World.” There would: But this does not reach the Point; nor, that “ undisciplin’d Children contract bad Habits.” I have known wise and virtuous Parents, who did earnestly labour to bring up their Children virtuously; and disciplin’d them with all possible Care, from the very first Dawn of Reason. Yet these very Children shewed *bad Tempers*, before it was possible they should “ contract *bad Habits*.” They daily evidenced the *wrong State* of all their Faculties, both of their Understanding, Will and Affections, just contrary both to the Examples and Instructions of all that were round about them. Here then these *wrong Tempers* were not owing to “ the Fault of

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careless

careless or ungodly Parents: Nor could be rationally accounted for, but by supposing those Children to have a *natural Propensity* to Evil.

It is indeed a general Rule, *"Train up a Child in the Way he should go, and when he is old he will not depart from it: And there is much Truth in that Observation, "Foolishness is bound in the Heart of a Child; but the Rod of Correction shall drive it far from him: That is, prudent Correction is the most probable Means which you can use to remove that Foolishness. Yet this no Way contradicts what is Matter of daily Experience, That they have a natural Propensity to Evil. Nay, the latter of these Texts strongly confirms it: For if there be no such Propensity, how comes Foolishness (that is Wickedness, in the Language of Solomon) to be bound in the Heart of a Child? Of every Child, of Children in general, as the Phrase manifestly imports. It is not from Education here: It is supposed to be antecedent to Education, whether good or bad. "Oh, °Foolishness means only strong Appetite." Yes, strong Appetite to Evil. Otherwise it would not call for the Rod of Correction, or need to be driven far from him.*

"Obj. VI. MIGHT not Adam's Posterity be said, to *sin in him*, as Levi is said, to *pay Tythes in Abraham?*" IF

"Prov. xxii. 6. " V. 15. ° p. 193. " Heb. vii. 9.

If the Querist means, not to *prove* a Doctrine already proved, but only to *illustrate* one Expression by another, your Answer, "That it is a bold Figure," does not at all affect him. It is so: But still it may be pertinently cited to illustrate a similar Expression.

"Obj. VII. 'BUT there is a Law in our Members which wars against the Law of our Minds, and brings us into Captivity to the Law of Sin and Death. And does not this prove, That we come into the World with *sinful Propensities*?'"

You answer, 1. "IF we come into the World with them, they are *Natural*: But if *Natural*, *necessary*: And if *necessary*, then no Sin."

If the Consequence were good, with Regard to what is so *natural* and *necessary*, as to be *irresistible*, yet certainly it is not good, with Regard to those Propensities, which we may both resist and conquer.

You answer, 2. "The Apostle does not in this Chapter, speak of any Man as he comes into the World, but as he is afterward depraved and corrupted by his own wicked Choice."

WHERE is the Proof? How does it appear, That he does not speak of Men corrupted both by Choice and by Nature?

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You answer, 3. "He does not speak of himself, or any regenerate Man, but of a *Jew* under the Power of Sin." Nay, your Argument proves, He does not speak of any *Jew*. For in Order to prove, "The Apostle does not speak of himself," you say, "The Persons of whom he speaks, were *before the Commandment came*, i. e. before they came under the Law, *once without the Law*. But the Apostle never was *without the Law*." No, nor any *Jew*. "For he was born, and continued *under the Law*, 'till he was a *Christian*." So did all the *Jews*, as well as he—"And therefore it cannot be true, That he" or any *Jew* whatever, "was *without the Law*, before he came under it." So you have clearly proved, That the Apostle does not in this Passage speak of any *Jew* at all.

BUT why do you think, he does speak of *Jews*? Nay of them only? It "appears, you say, from V. 1. *I speak to them that know the Law*. For the *Gentiles* never were *under the Law*." Yes, they were: All the *Gentiles* who were *convinced of Sin*, were *under the Law* in the Sense here spoken of: Under the *condemning Power* of the Law *written in their Hearts*, for transgressing which they were under the Wrath of God. And this whole Chapter, from the 7th to the 24th Verse, describes the State of all those, *Jews*
or

or *Gentiles*, who *saw* and *felt* the Wickedness both of their Hearts and Lives, and groaned to be delivered from it.

MANY Passages in your Paraphrase on the former Part of this Chapter, are liable to much Exception; but as they do not immediately touch the Point in Question, I pass on to the latter Part.

V. 14. "I AM *carnal*, *sold under Sin*. "He means a willing Slavery." Quite the contrary, as appears from the very next Words: *For that which I do, I allow not: For what I would, I do not; but what I hate, that I do. What I hate*: Not barely, "what my Reason disapproves:" But what I really detest and abhor, yet cannot help.

V. 17. Now then, it is no more I that do it, but Sin that dwelleth in me. "It is "my sinful Propensities, my indulged Appetites and Passions." True: But those Propensities were antecedent to that Indulgence.

"BUT the Apostle cannot mean, That there is something in Man, which makes him sin, whether he will or no. For then it would not be Sin at all." Experience explains his Meaning. I have felt in me a thousand Times, something which made me transgress God's Law, whether I would or no. Yet I dare not say, That *Transgression of the Law* was "no Sin at all."

N 4

V. 18.

V. 18. *FOR I know, that in me, that is, in my Flesh, (not my "fleshly Appetites" only, but my whole Nature while unrenew'd) dwelleth no good Thing. For to will indeed is present with me: Not barely "that natural Faculty, the Will," but an actual Will to do Good, as evidently appears from the following Words, But how to perform that which is good, I find not: I have the Desire, but not the Power.*

V. 19. *FOR the Good that I would, that I desire and chuse, I do not: But the Evil which I would not, which I hate, that I do.*

V. 20. *Now if I do that I would not, it is no more I, but Sin that dwelleth in me: But "the Prevalency" of sensual Affections," yea sinful Tempers of every Kind, "settled and ruling in my Heart," both by Nature and Habit.*

V. 21. *I FIND then, that when I would do Good, when I chuse and earnestly desire it, I cannot: Evil is present with me: As it were gets in between.*

V. 22. *FOR I delight in the Law of God, after the inward Man: My Mind, my Conscience approves it.*

V. 23. *BUT I see' another Law in my Members which warreth against the Law in my Mind: "Another Principle of Action, which fights against my Reason" and Conscience,*
and

and bringeth me into Captivity to the Law of Sin which is in my Members: Which "captivates and inflaves me to the Principle of Wickedness." (Strange Language for you to use!) "Seated in the Lusts of the Flesh:" Seated indeed in all my Tempers, Passions and Appetites, which are the several Members of the old Man.

V. 24. O wretched Man that I am: Who shall deliver me from the Body of this Death?

"He is under the Power of such Passions, as his own Reason disapproves, but is too weak to conquer: And N. B. *being a Jew*, he stands condemn'd to eternal Death by the Law. How shall such a wretched *Jew*

be deliver'd from sinful Lusts, and the Curse of the Law?" Did then none but a *Jew* ever

cry out, under the Burden of Sin *wretched Man that I am?* Are none but *Jews* "under

the Powers of such Passions, as their own Reason disapproves, but is too weak to conquer?" And does the Law of God "con-

demn to eternal Death," no Sinners beside *Jews*? Do not *Christians* also (in the wide

Sense of the Word) groan to be *delivered from the Body of this Death?* With what

Truth, with what Sense can you restrain this Passage to a *Jew* any more than to a

Turk?

I CANNOT but observe upon the whole, The Question is, "Does not *Rom. vii. 23*,
shew

shew that we come into the World with sinful Propensities? (This is all that is pertinent in the Objection awkwardly proposed, p. 199.) But instead of keeping to this, you spend above twenty Pages in proving, that this Chapter does not describe a regenerate Person! It may, or it may not: But this does not touch the Question, "Do not Men come into the World with sinful Propensities?"

We have undoubtedly an additional Proof, that they do, in the Words of *Jeremiah C. xvii. 9. The Heart is deceitful above all Things, and desperately wicked: Who can know it?* On this you descant (one Instance of a Thousand, of your artful Manner of declaiming, in order to forestall the Readers Judgment, and deceive the Hearts of the Simple) "Christians too generally neglecting the Study of the Scripture, content themselves with a few Seraps, which tho' wrong understood, they make the Test of Truth, in contradiction to the whole Tenor of Revelation. Thus this Text has been misapplied to prove, That every Man's Heart is so desperately wicked, that no Man can know how wicked his Heart is." O what *παραλογία* Perswasiveness of Speech! After reading this, I was much inclined to believe, without going a step further, That this Text had been "generally misunderstood." I thought, probably
it

it has been misapplied, and does not assert, That every Man's *Heart is desperately wicked*. But no sooner did I read over the very Verses you cite, than the clear Light appear'd again. V. 5. **Curfed be the Man that trusteth in Man, and whose Heart departeth from the LORD.* That *Man* whom we are not to trust in, means Man in general, cannot be denied. After repeating the intermediate Verses, you yourself add, "He subjoins a Reason V. 9. which demonstrates the Error of trusting in Man: *The Heart is deceitful above all Things and desperately wicked: Who can know it?*" This Text therefore does not mean, Who can know his own Heart, but another's." Whether it means one or both it positively asserts, That *the Heart of Man*, of Men in general, of every Man, *is desperately wicked*. Therefore as to the main Point contained therein, "Christians^b do not understand it wrong," neither misapply it at all.

WHEN I say, "I feel, I have a *wicked Heart*," another Thing which you do not understand, I mean this, "I feel much Pride remaining in my Heart, much Self-will, much Unbelief." Now I really believe Pride and Self-will and Unbelief, to be essentially wicked Tempers. Therefore in whatever Heart they remain, (and they remain in yours as well as mine) That is a *wicked Heart*.

AFTER

AFTER a long Pause, you return to the viith of the *Romans* and affirm, "We cannot from any Thing in that Chapter infer, That we came into the World with sinful Dispositions derived from *Adam*; for the Apostle says nothing about *Adam*." He had said enough in the vth Chapter of the Cause. Here he only describes the Effect: The State of those, who are now *brought to the Birth*: But *there is not yet Strength to bring forth*.

"Nor can we infer from hence, That any Man sins thro' a Principle which it was never in his Power to command. For then it would be no Sin." Upon this I would only ask, are you assured, that no Man transgresses God's Law, (whether you will call it Sin, or not) thro' a Principle which it was never in his Power to command? At least not for any Time together? Every passionate Man can confute you in this. He has sad Experience of the contrary.

To those Objections which you have, in some Sort, answered, you subjoin the following Questions.

Quest. I. "Is not the Doctrine of *Original Sin* necessary to account for the being of so much Wickedness in the World."

You answer, "*Adam's* Nature, it is allowed, was not sinful, and yet he sinned. Therefore this Doctrine is no more necessary to

to account for the Wickedness of the World than to account for *Adam's Sin*." Yes, it is. I can account for one Man's sinning, or an hundred, or even half Mankind, suppose they were evenly poised between Vice and Virtue, from their own Choice, which might turn one Way or the other. But I cannot possibly on this Supposition account for the general Wickedness of Mankind in all Ages and Nations.

AGAIN. "If Men were never drawn into Sin any other Way, than as *Adam* was, namely by Temptations offer'd from without, there might be something in this Answer. But there are numberless Instances of Men sinning, though no Temptation is offer'd from without. It is necessary therefore some other Account should be given of their sinning than of *Adam's*. And how to account for the universal Spread of Sin over the whole World without one Exception, if there were no Corruption in their common Head, would be an unsurmountable Difficulty."

Quest. II. "How then^s are we born into the World?"

You answer, "As void of actual Knowledge as the Brutes?"

AND can you really imagine that Text, *Job xi. 12. Vain Man would be wise* (evidently spoken of Man in general) *tho' a Man be born*

^s *Vindication*, p. 110. ^s p. 232.

born like a wild Ass's Colt; implies no more than, "Men are born void of actual Knowledge?" Do we need Inspiration to make this Discovery, That a new-born Child has no actual Knowledge? Is Man compar'd to a *wild Ass*, of all Animals the most stupid; to teach us no more than this? Yea, a *wild Ass's Colt*? Does not this intimate any Thing of Intractableness, Sullenness, Stubbornness, Perverfeness? "How^h keenly is the Comparison pointed? Like the *Ass*, an Animal stupid even to a Proverb: Like the *Ass's Colt*, which must be still more egregiously stupid than its Dam: Like the *wild Ass's Colt*, which is not only blockish, but stubborn and refractory; neither has valuable Qualities by Nature, nor will easily receive them by Discipline. The Image in the Original is yet more strongly touched. The Particle *like* is not in the *Hebrew*, *Born a wild Ass's Colt*; or, as we should say in *English*, *a mere wild Ass's Colt*."

YES, "We are born with many sensual Appetites and Passions: But every one of these are *in themselves good*." I grant all the Appetites and Passions originally implanted in our Nature, *were good in themselves*. But are all that now exist in us, good? "If not, they become Evil only by Excess or Abuse." First, This may be doubted. I do
not

^a *Theron and Aspasio, Dial. 13.*

know, That Love of Praise, of Power, of Money, *become Evil only by Abuse*. I am afraid these and other Passions which we have had from our Infancy, are Evil *in themselves*. But be that as it may, in how few do we find even the more innocent Passions and Appetites, clear of Excess or Abuse? "But all that is wrong in them is from Habit." This cannot be allow'd as universally true. The little Children of wise and pious Parents, have not yet contracted ill Habits. Yet before they can go alone, they shew such Passions, as are palpably Excessive, if not Evil in themselves.

BUT whatever they are in themselves, here is the "grand Difficulty, of which you give us no Manner of Solution, whence comes it to pass, That those Appetites and Passions, which no Doubt were at first kindly implanted in our Nature by an holy God, are now become so excessive or irregular, that no one Man from the Beginning of the World has so resisted them, as to keep himself pure and innocent?"

"BUT without these Appetites and Passions, our Nature would be defective, sluggish or unarm'd. Nor is there any one of them which we can at present spare." We could very well spare the Excess and Irregularity of them all: And possibly, some of the Passions themselves, as Love of Praise, and Love of
Revenge

Revenge. The Love of God would more than supply the Place of both: Neither does it suffer us to be *sluggish* or *inactive*. Nor does calm, christian Fortitude leave us *unarmed* against any Danger which can occur. "But 'our Reason would have nothing to struggle with." O yes; not only all our Reason, but all the Grace we have received, has enough to struggle with, even when *we do not wrestle with Flesh and Blood*. We are still abundantly "exercised" by *Principalities and Powers and spiritual Wickedness in high Places*.

"ON the other Hand, we are born with rational Powers which grow gradually capable of the most useful Knowledge. And we under the Gospel have clear Ideas of the Divine Perfections: We see our Duty, and the most cogent Reasons to perform it." This sounds well. But will *Knowledge* balance *Passion*? Or are *rational Powers* a Counterpoise to sensual Appetites? Will *clear Ideas* deliver Men from Lust or Vanity? Or *seeing* the Duty to love our Enemies enable us to practise it? What are *cogent Reasons* opposed to Covetousness or Ambition? A Thread of Tow that has touch'd the Fire. "But the Spirit of God is promised for our Assistance." Nay, but what Need of Him, upon your Scheme? Man is sufficient for himself.

himself. *He that glorieth* on this Hypothesis, must glory in himself, not in the LORD.

Quest. III. "How far is our^k present State the same with that of *Adam* in Paradise?"

I SUPPOSE "our Mental Capacities are the same as *Adam's*, only that some are above, some below his Standard. Probably there are many in the World much below *Adam*, in rational Endowments. But possibly the Force and Acuteness of Understanding was much greater, in our *Sir Isaac Newton* than in *Adam*."

I DO not apprehend, this requires any Answer. He that can believe it, let him believe it.

"WE are next to enquire, Upon what true Grounds those Parts of Religion stand, which the *Schoolmen* have founded upon the Doctrine of *Original Sin*: Particularly the two grand Articles of REDEMPTION and REGENERATION."

IN what Century did the *Schoolmen* write? How long before St. *Augustine*, (to go no higher)? A sad Specimen this of "the Honesty and Impartiality with which you deliver your Sentiments!"

I. REDEMPTION.

"OUR Fall, Corruption and Apostasy in *Adam* has been made the Reason why the

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Son

Son of GOD came into the World and gave *Himself a Ransom* for us."

AND undoubtedly it is the Reason. Accordingly the very first Promise of the Redeemer was given presently after the Fall. And given with a manifest Reference to those Evils which came on all Men thro' *Adam's* Transgression. Nor does it appear from any Scripture, That He would have come into the World at all, had not *all Men died in Adam*.

You yourself allow, "The Apostle affirms,¹ *Rom. v. 18, 19. That by the Righteousness and Obedience of Christ, all Men are delivered from the Condemnation and Sentence they came under thro' Adam's Disobedience: And that thus far the Redemption by Christ stands in Connection with Adam's Transgression.*"

"BUT the Redemption by *Christ*, extends far beyond the Consequences of *Adam's* Transgression." It does. Men receive far greater Blessings by *Christ*, than those they lost by *Adam*. But this does not prove, That our Fall in *Adam* is not the Ground of our Redemption by *Christ*.

LET us once more consider the Text itself, *V. 15. But not as the Offence, so is the Free-Gift. For if thro' the Offence of one many be dead, much more the Grace of GOD and the Gift by Grace, the Blessing which flows from the mere Mercy of GOD, which is by one Man,*

¹ p. 238.

Jesus Christ, *hath abounded unto many*. V. 16. For not as it was by one that sinned, so is the Gift: For the Judgment was by one Offence to Condemnation; but the Free-Gift is of many Offences unto Justification. In this Respect, First, the Free-Gift by Christ, *hath abounded much more* than the Loss by Adam. And in this, Secondly, V. 17. *If by one Man's Offence* DEATH Spiritual and Temporal, leading to Death Eternal REIGNED by one over his whole Posterity, *much more they who receive the Abundance of Grace and of the Gift of Righteousness*, the Free-Gift of Justification and Sanctification, *shall REIGN in Life* everlasting by one Jesus Christ. Let any one who calmly and impartially reads this Passage judge, if this be not the plain, natural Meaning of it.

BUT let us now observe your Comment upon it. "Here the Apostle^m asserts a Grace of GOD, which *already hath abounded*, beyond the Effects of *Adam's Sin* upon us." It has, upon them that are justified and sanctified; but not upon all Mankind.—"And which has Respect, not to his *one Offence*"—Not to that only,—"but also to the *many Offences* which Men have personally committed.—Not to the DEATH which REIGNED by him."²—Yes verily: But over and above the Removal of this, It hath also Respect "to the

LIFE in which *they who receive* the ABOUNDING Grace shall REIGN with Him for ever."

THUS far you have proved just nothing. But you go on, "The Death consequentⁿ on *Adam's Sin*, is reversed by the Redemption in *Christ*. But this is not the whole End of it by far. The grand Reason and End of Redemption is, *The Grace of God, and the Gift by Grace*." Infallibly it is; but this is not a different Thing, but precisely the same with the *Free-Gift*. Consequently your whole Structure raised on the Supposition of that Difference, is a mere Castle in the Air. But if *the Gift by Grace*, and *the Free-Gift* are the very same Thing, and if *the Gift by Grace* is "the grand Reason and End of Redemption:" Then our Fall in *Adam*, to which you allow *the Free-Gift* directly refers, is "the Reason of *Christ's* Coming into the World."

"BUT the Scriptures^o of the New Testament (excepting *Rom. v. 12—19.* and *1 Cor. xv. 21, 22*) always assign the actual Wickedness of Mankind, as the Reason of *Christ's* Coming into the World." They generally do assign this, their outward and inward Wickedness. But this does not exclude the Wickedness of their Nature, springing from their Fall in *Adam*. Rather this, which is expressed in those two Places at least, is pre-supposed

ⁿ p. 239. ^o p. 240.

supposed in all Places. Particularly in the Beginning of the Epistle to the *Romans*, where he describes the enormous Wickedness both of the *Jews* and *Gentiles*. “ ’Tis true”, he begins his Discourse with an Account of the actual Transgressions of the idolatrous *Gentiles*. Afterwards, C. iii. he treats of the Depravity and Corruption of all Mankind: And then proceeds, C. v. to shew, That we are all *made Sinners* by *Adam*, and that *by his Offence Judgment is come upon all Men to Condemnation*. The Apostle’s Method is clear and natural. He begins with that which is most obvious, even actual Sin; and then proceeds to speak of Original Sin, as the joint Cause of the Necessity of Redemption for all Men. But which Way can we infer, that because he begins with the Mention of Actual Sins, in order to demonstrate the Necessity of Redemption, therefore he excludes Original out of the Account? Neither can we infer, That because it is not expressly mention’d in other Texts, therefore it is not implied.

“ BUT the Redeemer Himself saith not one Word of redeeming us from the Corruption of Nature deriv’d from *Adam*. And seeing He spake exactly according to the Commission which the Father gave Him, we may safely conclude, it was no Part of his Commission to preach the Doctrine of

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Original

Original Sin." "Just as safely may we conclude, that it was no Part of his Commission, to teach and make known to Men, the *many Things* which he *had to say* to his Apostles before his Death, which they *could not* then bear, *John* xvi. 12, but which according to his Promise, He afterward taught them by his Spirit, and by them to the World. It makes no Difference as to the Ground of our Faith, whether a Doctrine was delivered by *Christ* himself or by his Apostles: And whether it be written in any of the four Gospels, or of the Divine Epistles. There is only this Difference. The Epistles were wrote after the Resurrection and Ascension of *Christ*. Therefore after the full Commencement of the Gospel Dispensation: Whereas the Discourses of *Christ* recorded in the Gospels, were delivered before the Gospel Dispensation was properly begun. Therefore we are to look for the peculiar Doctrines of *Christ*, rather in the Epistles than in the Gospels. However *Christ* did speak of this, and referred to it more than once, during his personal Ministry; particularly in his Discourse with *Nicodemus*, and *Matt.* xxiii. But it is not surprizing, that He did not speak so largely, of redeeming us from Sin, original or actual, by the Price of his Blood, before that Price was actually paid, as the Apostles did afterward. He consider'd the Littleness of their Knowledge, with

with the Violence of their Prejudices. Therefore we have no Cause to be surprized, that no more is said on this Head in those Discourses which *Christ* delivered before his Death. But to Us He has told it plainly, and we do find the Doctrines of Original Sin and Redemption from it by *Jesus Christ*, distinguished emphatically in almost every Page of the inspired Epistles."

To sum up this: 1. *Christ* speaks very sparingly of many Things, whereof his Apostles have spoken largely: 2. Yet He does speak of the Corruption of our Nature (which St. *Paul* expressly tells us is derived from *Adam*) particularly in the xxiii^d of St. *Matthew* and the 3^d of St. *John*. 3. Wherever He speaks of saving that which was lost, He in Effect speaks of this: Especially *Matth.* xviii. 11, where He mentions little Children as lost; which could not be by actual Sin: 4. There was the less Need of our LORD's speaking much on this Head, because it was so fully declared in the Old Testament, and was not question'd by any of those false Teachers, against whom he was chiefly concerned to warn his Disciples.

You add, "It has been delivered as a fundamental Truth; That no Man will come to *Christ*, the second *Adam* who is not first thoroughly convinc'd of the several Things he lost in the first *Adam*." This is a fundamental Truth; none will come to *Christ*

as a Redeemer, 'till he is throughly convinc'd, he wants a Redeemer. No Man ever will come to Him as a *Saviour*, 'till he knows and feels himself a *lost* Sinner. None will come to the *Physician*, but *they that are sick*, and are throughly sensible of it: That are deeply convinced of their sinful Tempers, as well as sinful Words and Actions. And these Tempers they well know were antecedent to their Choice, and came into the World with them. So far "every Man who comes to *Christ*, is first convinced of the several Things he lost by *Adam*," tho' he may not clearly know the Source of that Corruption which he sees and feels in his own Heart and Life. "But why does our LORD never mention *Adam*, or the Corruption of our Nature thro' him?" He does mention this Corruption, and He presupposes it in all his publick Discourses. He does not mention it largely and explicitly, for the Reasons above recited. "But the Apostles are 'wholly silent on this Head, in their Sermons recorded in the *Acts*: And in their Epistles too.'" Are they *wholly silent* in their Epistles? This is a violent Mistake. And as to their Sermons, it may be observed.

1. That we have not one whole Sermon of any one Apostle, recorded in the *Acts*; nor, it may be, the twentieth Part of one.
2. That it

it was not needful for them to prove, what none of their Hearers denied;—No, not even the Heathens: Even these allowed the Corruption of human Nature. Even these received it as an undeniable Fact,

“Vitiis nemo sine nascitur.”

No Man is born without Vices. These acknowledged (as *Seneca* expresses it) *Omnia in omnibus vitia sunt*: All Vices are in all Men. These saw, There were hardly any good Men to be found upon the Face of the Earth: And openly testify it:

Rari quippe boni, numero vix sunt totidem quot Thebarum portæ, vel divitis ostia Nili:

The Good lie scatter'd in this barren Soil,
Few as the Gates of *Thebes*, or Mouths of *Nile*.

They had also among them some faint Account of the Cause of that overflowing Corruption. So *Horace* immediately after he had asserted the Fact,

*Audax omnia perpeti
Gens humana ruit per vetitum nefas:*

Lawless, and unrestrain'd the human Race
Rushes thro' all the Paths of daring Wick-

edness: glances at the Cause of it, in their fabulous Manner

*Audax Jæpeti genus
Ignem fraude malâ gentibus intulit:*

Post

*Post ignem ætheræa domo
Subductum, macies, & nova febrim
Terris incubuit cohors :
Semotiꝑ; prius tarda Necessitas
Lethi corripuit gradum.*

Prometheus first provok'd the heavenly Sire,
Purloining Jupiter's authentic Fire :
Evil, from hence deriv'd, and brooding
Pain,
And strange Disease with all the ghastly
Train,
Pour'd in upon the wretched Sons of Men :
While hasty Fate quickened the lingering
Pace
Of distant Death, unveil'd the Monster's
Face,
And gave into his Hands our whole de-
voted Race.

I OBSERVE, 3. It was neither needful nor proper, for an Apostle in his first Sermon to a Congregation wholly unawakened, to descant upon *Original Sin*. No Man of common Sense would do it now. Were I to preach to a certain Congregation at *Norwich*, I should not say one Word of *Adam*, but endeavour to shew them, That their Lives, and therefore their Hearts, were corrupt and abominable before God.

You conclude this Head, "*Guilt imputed is imaginary Guilt*, and so no Object of *Redemption*." I dare not say so as to my
own

own particular. I pray God, of his tender Mercy, to free me from This and all other Guilt, *thro' the Redemption which is in Jesus Christ!*

II. REGENERATION.

“WHY “must we be *born again?*” (You subjoin the common, but, as you suppose, absurd Answer :) “Because we are *born in Sin*. Nature is averse to all Good and inclined to all Evil. Therefore we must be *born again*, before we can please God.”

IN order to confute this, you assert, “Then it cannot be *our Duty*, to be born again, nor consequently *our Fault*, if we are not; because it is not in *our Power*.” It is, by Grace, tho’ not by Nature. By this we may all be born again. Therefore it is *our Duty*; and if we fall short herein, it is *our own Fault*.

“BUT being “born again does really signify, the gaining those Habits of Virtue, which make us Children of God.” Then St. Paul ought to have said, Not ye are all the Children of God, by Faith in Christ Jesus: But, ye are all the Children of God, by gaining Habits of Virtue!

NAY, but according to the whole Tenor of Scripture, the being *born again* does really signify, the being inwardly changed by the Almighty Operation of the Spirit of God: Changed from Sin to Holiness: Renew’d in the

the Image of Him that created us. And why must we be so changed? Because *without Holiness no Man shall see the LORD*: And because without this Change, all our Endeavours after Holiness are ineffectual. GOD hath indeed "endowed us with *Understanding*, and given us abundant Means." But our Understanding is as insufficient for that End, as are the Outward Means, if not attended with Inward Power.

You proceed to explain yourself at large. "*Christ* informs us, That "except a Man be born again, he cannot see the Kingdom of GOD; and thereby teaches us.

I. "THAT GOD hath "erected a Kingdom, united in and under Him, for his Glory, and Mens mutual Happiness."

II. "HE "will finally admit none into it, who are not disposed to relish and promote the Happiness of it."

(BOTH these Propositions I willingly allow)

III. "ALL Wickedness is quite contrary to the Nature and End of this Kingdom. Therefore no wicked Men can be fit Members of it. Unless^y there be a full Persuasion, that Reverence, Love and Obedience are due to GOD:" (I add, and unless it be actually paid Him; otherwise that *Persuasion* but increases our Condemnation) "Unless
his

his Favour is preferred before all other Enjoyments whatsoever: Unless there be a Delight in the Worship of GOD, and in converse with Him: Unless every Appetite be brought into Subjection to Reason." (add, and Reason to the Word of GOD) "How can any Man be fit to dwell with GOD, or to do Him Service in his Kingdom?"

IV. "It is 'one Thing to be born into GOD's Creation, another to be born into his peculiar Kingdom. In order to an Admittance into his peculiar Kingdom, it is not enough for an intelligent Being to exist." I do not know that. Perhaps it is not possible, for GOD to create an intelligent Being, without creating it duly subject to Himself, that is, A subject of his peculiar Kingdom. It is highly probable, the holy Angels were Subjects of his peculiar Kingdom, from the first Moment of their Existence. Therefore the following peremptory Assertion, and all of the like Kind, are wholly groundless. "It is *absolutely necessary*, before any Creature can be a Subject of this, that it learn to employ and exercise its Powers, suitably to the Nature of them." It is not necessary at all. In this Sense surely, GOD *may do what He will with his own*. He may bestow his own Blessings as He pleases. *Is thine Eye evil, because He is Good?*

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THE Premises then being gone, what becomes of the Conclusion? "So that the being *born* into God's peculiar Kingdom, depends upon a *right Use and Application* of our Life and Being: And is the Privilege only of those wise Spirits, who attain to an *Habit* of true Holiness."

THIS stands without any Proof at all. At best therefore it is extremely doubtful. But it must appear extremely absurd to those, who believe God can *create* Spirits, both wise and holy: That he can stamp any Creature with what Measure of Holiness he sees good, at the first Moment of its Existence.

THE Occasion of your running into this Absurdity seems to be, that you stumbled at the very Threshold. In the Text under Consideration our LORD mentions two Things, The *New-Birth* and the *Kingdom* of God. These two your Imagination blended into one: In Consequence of which you run on with "born into his Kingdom" (a Phrase never used by our LORD, nor any of his Apostles) and an Heap of other *crude Expressions* of the same Kind: All betraying that *Confusedness of Thought*, which alone could prevent your usual Clearness of Language.

JUST in the same Manner you go on.
 "Our first Parents in Paradise were to form
 their

“their Minds to an habitual Subjection to the Law of God, without which they could not be received into his spiritual Kingdom.” This runs upon the same mistaken Supposition, That God *could not create them Holy*. Certainly He could and did: And from the very Moment that they were created, their Minds were in Subjection to the Law of God, and they were Members of his spiritual Kingdom.

“BUT if *Adam* was originally perfect in Holiness,” (say, *perfectly Holy*, made in the Moral Image of God) “what Occasion was there for any farther Trial?” That there might be Room for farther Holiness and Happiness: Entire Holiness does not exclude Growth: Nor did the *right State* of all his Faculties intitle him to that *full Reward*, which would have followed the *Right Use* of them.

“UPON^b the whole, Regeneration, or gaining Habits of Holiness, takes in no Part of the Doctrine of Original Sin.” But Regeneration is not “gaining Habits of Holiness:” It is quite a different Thing. It is not a Natural, but a Supernatural Change; and is just as different from the gradual “gaining Habits,” as a Child’s being *born* into the World is, from his *growing* up into a Man. The *New Birth* is not (as you suppose)

pose) the *Progress*, or the *Whole* of Sanctification, but the *Beginning* of it: As the natural *Birth*, is not the *Whole* of Life, but only the Entrance upon it. He that is *born of a Woman*, then begins to live a natural Life: He that is *born of God*, then begins to live a spiritual. And if every Man *born of a Woman* had spiritual Life already, he would not need to be *born of God*.

“HOWEVER,^c I allow the Spirit of God assists our Endeavours. But this does not suppose any natural Pravity of our Minds.” Does not his *quicken*ing then suppose we were *dead*? His *opening our Eyes*, suppose we were *blind*? And his *creating us anew* imply something more than the *assisting our Endeavours*? How very slender a Part in Sanctification will you allow to the Spirit of God? You seem very fearful of doing Him too much Honour, of taking from *Man* the Glory due to his Name!

ACCORDINGLY you say, “His Aids are so far from supposing the previous *Inaptitude* of our Minds” (to the being *born again*) “that our *previous Desire* of the Spirit’s Assistance, is the Condition of our receiving it.” But who gave us that Desire? Is it not God *that worketh in us to will, to desire, as well as to do*? His Grace does *accompany and follow* our Desires: But does it not also *prevent*, go before

^c p. 255.

fore them? After this, we may *ask* and *seek* farther Assistance: And if we do, not otherwise, *it is given.*

I CANNOT but add a few Words from Dr. Jennings. “^a Mr. Taylor believes the Influence of the Spirit of GOD, to assist our sincere Endeavours, is spoken of in the Gospel, but never as supposing any natural Pravity of our Minds. But certain it is, That Christ opposeth our being *born of the Spirit*, to our being *born of the Flesh*: That which is *born of the Flesh*, is *Flesh*, and that which is *born of the Spirit*, is *Spirit*. Therefore the Influence of the Spirit in Regeneration, supposeth something that we are *born with*, which makes such an Influence necessary to our being *born again*. And if this be not some natural Pravity, let our Author tell us what it is. It is plain, it is not any ill Habit afterward acquired; for it is something that we are *born with*. And if to be *born of the Flesh* means only, *to have the Parts and Powers of a Man*; and if these Parts and Powers, are all *pure and uncorrupted*, we have no Need of any such Influence of the Spirit, to be super-added to our natural Powers. Without this, *our own sincere Endeavours* will suffice, for attaining all *Habits of Virtue.*”

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^a *Vindication*, p. 125. ^c *John* iii. 6.

I PROCEED to your Conclusion, "Is it not highly injurious to the God of our Nature, whose Hands have form'd and fashion'd us, to believe our Nature is originally corrupted?" It is: But the Charge falls not on *us*, but *you*. We do not believe "our Nature is *originally corrupted*." It is *you* who believe this: Who believe our Nature to be in the same State, moral and intellectual, as it *originally* was! Highly injurious indeed is this Supposition to the God of our Nature. Did He *originally* give us such a Nature as this? So like that of a *wild Ass's Colt*? So stupid, so stubborn, so intractable! So prone to Evil! Averse to Good! Did *his Hands form and fashion us thus*? No wiser or better than Men at present are? If I believed this, That Men were *originally* what they are now; if you could once convince me of this, I could not go so far as to be a *Deist*: I must either be a *Manichee*, or an *Atheist*. I must either believe, There was an evil God, or that there was no God at all.

"BUT to disparage * our Nature is to disparage the Work and Gifts of God." True: But to describe the Corruption of our Nature as it is, is not disparaging the Work of God. For that Corruption is not his Work. On the other Hand, To say it is, to say God created us as corrupt as we are now, with
as

* p. 256. * p. 257.

as weak an Understanding and as perverse a Will: This is disparaging the Work of God, and God Himself to some Purpose!

"BUT doth not this Doctrine teach you to transfer your Wickedness and Sin to a wrong Cause? Whereas ^h you ought to blame yourself alone, you lay the whole Blame upon *Adam*." I do not. I know God is willing to save me from all Sin, both original and actual. Therefore if I am not saved, I must lay the whole Blame upon myself.

"BUT what good End does this Doctrine promote?" The Doctrine, That we are by Nature, *dead in Sin*, and therefore *Children of Wrath*, promotes *Repentance*, a true Knowledge of ourselves, and thereby leads to *Faith in Christ*, to a true Knowledge of *Christ* crucified. And Faith worketh Love; and by Love, all Holiness both of Heart and Life. Consequently, this Doctrine promotes (nay and is absolutely, indispensably necessary to promote) the whole of that Religion which the Son of God lived and died to establish.

"WE are told indeed, That it promotes Humility. But neither our LORD, nor his Apostles, when inculcating Humility, say a Word about natural Corruption." Supposing (not granting) that they did not, yet it cannot be, in the very Nature of the Thing,

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that

that any whose Nature is corrupt, should be humble, should know himself, without knowing that Corruption.

“BUT what can be more destructive to Virtue, than to represent Sin as altogether *unavoidable*?” This does not follow from the Doctrine. Corrupt as we are, thro’ Almighty Grace we may avoid all Sin.

BUT it is destructive of Virtue. For “if we believe we are by Nature worse than the Brutes, what Wonder if we act worse than Brutes?” Yea, if we *are* so, what Wonder if we *act* so? And this it is absolutely certain Men do, whether they believe one Way or the other. For they who do not believe this, live no better than those that do. Therefore if “the Generality of Christians have been the most wicked, lewd, bloody and treacherous of all Mankind,” it is not owing to this Belief. But in Truth they have not been so; neither are they at this Day. The Generality of Christians, so called, are perhaps but little better, yet surely they are no worse, either in Tempers or Actions, than the rest of Mankind. The Generality of *Jews*, yea, of *Turks* and *Pagans*, are full as “lewd, bloody and treacherous” as they.

You go on. * “’Tis surprizing, That *Christians*” (you mean, those of them who believe

believe Original Sin) "have lost even a Sense of the Beneficence of God, in giving them a Rational Nature." Nay, surely *Christians* have lost that Rational Nature itself, or they retain it to very little Purpose, if "the Generality of them are the most wicked, lewd, bloody and treacherous of all Mankind!" They ought "to be humbled," for yielding to those evil Propensities, which thro' the Grace of God they may conquer. And they who do conquer, ought to be continually "thanking God," for this and all his Benefits.

WITH great Decency you proceed, "Who can believe that to be a Revelation from God, which teacheth so absurd a Doctrine? I make no Doubt, this with other like Principles, have filled our Land with Infidels." However the Gentlemen who disclaim these absurd Principles, of *Original Sin*, *Redemption* and *Regeneration*, may very easily convert those Infidels: Since there is scarce any Room for Contention left between them.

"Is not this Doctrine hurtful to the Power of Godliness, as it diverts Men from the heavenly and substantial Truths of Religion?" Just the reverse. There is no Possibility of the Power of Godliness without it. The Power of Godliness consists in the Love of God and Man: This is heavenly and substantial Religion. But no Man can possibly

love his Neighbour as himself, 'till he loves God. And no Man can possibly love God, 'till he truly believes in Christ. And no Man truly believes in Christ, 'till he is deeply convinced of his own Sinfulness, Guiltiness and Helplessness. But this no Man ever was, neither can be, who does not know he has a corrupt Nature.

THIS Doctrine therefore is the "most proper" of all others, "to be instill'd into a Child:" That it is by Nature a *Child of Wrath*, under the Guilt and under the Power of Sin: That it can be saved from Wrath, only by the Merits, and Sufferings, and Love of the Son of GOD: That it can be deliver'd from the Power of Sin, only by the Inspiration of his Holy Spirit: But that by his Grace it may be renewed in the Image of God, perfected in Love, and made meet for Glory.

BUT "must^m it not lessen the due Love of Parents to Children, to believe they are the vilest Creatures in the World?" Far from it; if they know how God loves both them and their's, vile and sinful as they are. And it is a certain Fact, That no Parents love their Children more tenderly, than those who firmly believe this Doctrine: And that none are more careful to *bring them up in the Nurture and Admonition of the LORD.*

BUT "how can young People remember their Creator without Horror, if He has given them

them Life under such deplorable Circumstances?" They can remember Him with Pleasure, with earnest Thankfulness, when they reflect, *out of what a Pit He hath brought them up*: And that if *Sin abounded*, both by Nature and Habit, *Grace did much more abound*.

You conclude, "Why should we subject our Consciences to Tales and Fables, invented by *Priests and Monks*?" This Fable, as you term it, of Original Sin, could not be invented by *Romish Priests or Monks*: Because it is by many Ages older than either; yea than Christianity itself.

I HAVE now weighed, as my Leisure would permit all the Arguments advanced in your Three Parts. And this I have done with continual Prayer, That I might know *the Truth as it is in Jesus*. But still I see no Ground to alter my Sentiments, touching the general Corruption of Human Nature. Nor can I find any better or any other Way, of accounting for that general Wickedness, which has prevailed in all Nations, and thro' all Ages, nearly from the Beginning of the World to this Day.

LEWISHAM, Jan. 25, 1757.



T H E

Doctrines of Original Sin, &c.

P A R T III.

An Answer to Mr. TAYLOR'S Supplement

TO YOUR DISQUISITION TO YOUR BOOK A VERY
LARGE SUPPLEMENT, IN ANSWER TO
THE FIRST AND SECOND PARTS. All the
things have advanced, I am not con-
vinced to defend, but I will only
state the Merits of the Cause.
You divide this Part of your Work into
Eight Sections. The First

Of Imputed Guilt.

AND here you touch upon
A Question is laid in dispute to be
brought to any Person, for his conduct, or
Condemnation, but the proper Act and Deed
of that Person.



T H E

Doctrine of Original Sin, &c.

P A R T III.

An Answer to Mr. TAYLOR's Supplement.

OU subjoin to your Book a very large *Supplement*, in Answer to Dr. *Jennings* and Dr. *Watts*. All that they have advanced, I am not engaged to defend; but such Parts only, as affect the Merits of the Cause.

You divide this Part of your Work into Eight Sections. The First treats

Of Imputed Guilt.

AND here you roundly affirm, "No^a *Action* is said in Scripture to be *imputed* to any Person, for Righteousness or Condemnation, but the *proper Act and Deed* of that Person."

^a *Supplement*, p. 7.

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WERE then the *Iniquities and Sins* which were put upon the Scape-Goat, his own *proper Act and Deed*? You answer, "Here was no Imputation of Sin to the Goat. It was only a figurative Way of signifying the *Removal of Guilt*, from the penitent *Israelites*, by the Goat's going into the Wilderness." But how could it be a *Figure* of any such Thing if no *Guilt* was imputed to him?

"AARON is commanded^b, to *put the Iniquities of Israel* upon the Scape-Goat, *Lev. xvi. 21.* And this Goat is said, *To bear the Iniquities of the People, V. 22.* This was plainly an *Imputation*. Yet it could not possibly be an Imputation of any done by the Animal itself. The Effects also which took Place upon the Execution of the Ordinance indicate a Translation of Guilt. For the Congregation was cleansed, but the Goat was polluted. The Congregation *so cleansed*, that their Iniquities were borne away, and to be found no more: The Goat *so polluted*, that it communicated Defilement to the Person who conducted it into a Land not inhabited."

IN Truth the Scape-Goat was a Figure of Him, *on whom the LORD laid the Iniquities of us all, Isa. liii. 6. He bore our Iniquity, V. 11. He bare the Sin of many, V. 12.* The Prophet uses three different Words in the Original:

^b *Theron and Aspasio.*

ginal: Of which the first does properly signify the *meeting together*; the last, the *lifting up* a Weight or Burden. This Burden it was which made Him *sweat as it were great Drops of Blood, falling to the Ground*. "But *Iniquity and Sin* sometimes signify *Sufferings*." Yes; *Suffering for Sin*, the Effect being put for the Cause. Accordingly what we mean by, "Our Sins *were imputed to Him*, is, He was punished for them: *He was wounded for our Transgressions; He was bruised for our Iniquities. He who knew no Sin*, but what was thus imputed, *was made Sin, a Sin-Offering, for us*: "It pleased the LORD" (your own Words) "to bruise Him, in Order to the Expiation of our Sins."

"But with Regard to Parents and their Posterity, God assures us, *Children shall not die for the Iniquity of their Fathers*." No, not eternally. I believe none ever did or ever will die eternally, merely for the Sin of our First Father.

"But the Scripture never speaks^c of *imputing* any Sin to any Person, but what is the Act of that Person." It was but now you yourself observed, That by "our Sins *were imputed to Christ*," we mean, "*He suffered for them*." Our Sins then were imputed to *Christ*. And yet these Sins were not the Act of the Person that suffered. He did not
commit

^c p. 8, 9. ^d p. 10, 11. ^e p. 13, 14.

* commit the Sin which was thus *imputed* to Him.

BUT "no just Constitution can' punish the *Innocent*." This is undoubtedly true. Therefore God does not look upon Infants as innocent, but as involved in the *Guilt* of *Adam's Sin*. Otherwise Death the *Punishment* denounced against that Sin, could not be inflicted upon them.

"It is allowed the Posterity of *Ham* and *Gebazi*, and the Children of *Dathan* and *Abiram*, suffered for the Sins of their Parents." It is enough. You need allow no more. All the World will see, If they *suffered* for them, then they were *punish'd* for them. Yet we do not "confound *Punishment* with *Suffering*, as if to *suffer*, and to be *punished*, were the same Thing." *Punishment* is not barely *Suffering*, but *suffering for Sin*: To *suffer* and to be *punished*, are not the same Thing. But to *suffer for Sin*, and to be *punish'd* are precisely the same.

If therefore the Children of *Dathan* and *Abiram* *suffered for the Sins* of their Parents, which no Man can deny, then they were *punish'd* for them. Consequently it is not true, That "in the Instances^s alledged, the Parents only were *punished* by the *Sufferings* of the Children." If the Children *suffered for those Sins*, then they were *punish'd* for them.

them. Indeed sometimes the Parents too were punished, by the Sufferings of their Children; which is all that your Heap of Quotations proves: And sometimes they were not. But however this were; if the Children *suffer'd for their Sins*, they were *punished* for them.

It is not therefore "evident," that in all these Cases, Children are consider'd not as *Criminals*, involved in Guilt but as the *Enjoyments* of their Parents, who alone are *punished* by their Sufferings." On the contrary, it is very evident, that the Children of *Canaan* were *punished* for the Sin of *Ham*; and that the Children of *Dathan* and *Abiram* were punished with Death, as "involved in the Guilt of their Parents."

"ON the other Hand, the Virtues' of an Ancestor may convey great Advantages to his Posterity. But no Man's Posterity can be *rewarded* for their Ancestor's Virtue." The Point here in Dispute between Dr. *Watts* and you, is, Whether the Thing, concerning which you are agreed, should be express'd by one *Term* or another? You both agree, (and no Man in his Senses can deny) That in all Ages, God has, on Account of pious Ancestors, given many Blessings to their Offspring. But he thinks, These Blessings should be term'd *Rewards*, (and so do all the World:)

World :) You say, They should not. The Fact is plain either Way : GOD does continually, and did in all Ages, give numberless Blessings to the Children, on Account of the Piety of their Fathers. And it is certain, *Blessings given on Account of Virtue*, have been hitherto term'd *Rewards* both by GOD and Man.

You conclude this Section, "Thus* it appears, the Distinction between *Personal Sin* and *Imputed Guilt*, is without any Ground in Scripture." Just the contrary appears, namely, That *Guilt* was *imputed* to the Scape-Goat, to the Children of wicked Parents, and to our blessed LORD Himself, without any *Personal Sin*. The Distinction therefore is found and scriptural.

SECTION II.

Of the Nature and Design of our Afflictions and Mortality.

THAT GOD *designs* to bring Good out of these is certain. But does this prove, they have not the *Nature* of *Punishments*? Did *Adam* himself suffer any *Affliction*? Any *Toil* or *Pain*? Doubtless he did, long before he return'd to Dust. And can we doubt, but he received *Spiritual Good*

* p. 22.

Good from that Pain? Yet it was a *Punishment* still: As really such, as if it had consigned him over to everlasting Punishment. This Argument therefore is of no Weight: "God draws Good out of Punishments: Therefore they are no Punishments at all." However then the Sufferings wherein *Adam's* Sin has involved his whole Posterity, may "try and purify us, ¹ in order to future and everlasting Happiness," this Circumstance does not alter their *Nature*: They are *Punishments* still. See *B's Aph.*

LET "Afflictions, "Calamities and Death itself, be Means of improving in Virtue," of healing or preventing Sin, this is no Manner of Proof, that they are not *Punishments*. Was not God able to heal or prevent Sin, without either Pain or Death? Could not the Almighty have done this, as easily, as speedily and as effectually, without these as with them? Why then did He not? Why did *Adam's* Sin bring these on his whole Posterity? Why should one Man suffer for another Man's Fault? If you say, To cure his own: I ask 1, What Necessity was there of any Suffering at all for this? If God intended *only*, to cure his Sin, He could have done that without any Suffering. I ask 2, Why do Infants suffer? What Sin have they to be cured thereby? If you say, "It is to heal the Sin

Sin of their Parents, who sympathise, suffer with them:" In a thousand Instances this has no Place: The Parents are not the better, nor any Way likely to be the better, for all the Sufferings of their Children. Their Sufferings therefore, yea and those of all Mankind which are entail'd upon them by the Sin of *Adam*, are not the Result of mere *Mercy*, but of *Justice* also. In other Words, they have in them the Nature of *Punishments*, even on Us and on our Children. Therefore Children themselves are not innocent before God. They suffer, therefore they deserve to suffer.

AND here another Question arises. What Benefit accrues to the Brute-Creation, from the Sufferings wherein their whole Race is involv'd, thro' the Sin of the first Man? The Fact cannot be denied. Daily Experience attests what we read in the Oracles of God, That *the whole Creation groaneth together, and travaileth in Pain to this Day*. A considerable Part of it groans to God, under the Wantonness or Cruelty of Man. Their Sufferings are caused, or at least greatly increased, by our *Luxury* or *Inhumanity*: Nay, and by our *Diversions*! We draw *Entertainment* from the Pain, the Death of other Creatures! Not to mention several entire Species, which at present have such Natural Qualities, that we are obliged to inflict Pain, nay, perhaps

perhaps Death upon them, purely in our own Defence. And even those Species which are out of the reach of Men, are not out of the reach of Suffering. *The Lions do lack and suffer Hunger*, tho' they are as it were Sovereigns of the Plain. Do they not acknowledge this, when *roaring for their Prey*, they *seek their Meat from God*? And what shall we say of their Helpless Prey? Is not their Lot more miserable still? Now what Benefits, I say, have these from their Sufferings? Are they also "tried and purified thereby?" Do Sufferings "correct their inordinate Passions, and dispose their Minds to sober Reflections?" Do they "give them Opportunity of exercising Kindness and Compassion, in relieving each other's Distresses?" That I know not: But I know by this and a thousand Proofs, That when Man, the Lord of the visible Creation, rebelled against God, every Part of the Creation began to *suffer on Account of his Sin*. And to *Suffering on Account of Sin*; I can give no properer Name than that of *Punishment*.

"It was to reclaim Offenders, that an extraordinary Power was exercised, either immediately by our LORD Himself, or by his Apostles of inflicting bodily Distempers, and in some Cases, Death itself." I do not

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remember

remember any more than one single Case, wherein one of the Apostles "inflicted Death." I remember no Instance recorded in Scripture, of their "inflicting bodily Distempers." (The Blindness inflicted on *Elymas* cannot be so term'd, without great Impropriety) And certain I am, that our LORD Himself, inflicted neither one nor the other.

THE Citations ° in the next Page prove no more than that we may reap Benefit from the *Punishments* of others. But tho' either we or they reap Benefit from them, yet they are *Punishments* still.

"WE do not here consider Death and Suffering as they stand in the Threatning of the Law." You are sensible, if we did, all Mankind must acknowledge them to be *Punishments*. And this is the very Light wherein we do and must consider them, in the present Question. We consider Death and Suffering, as they stand in that Threatning, *Thou shalt surely die*. That this was denounced to all Mankind we know, because it is executed on all. Therefore considering *Suffering* and *Death* as so *threatned* and *executed*, we cannot deny, That they are *Punishments*: Punishments not on *Adam* only, but on all that in Fact do either *die* or *suffer*.

To

To sum up this Point: Altho' the Wisdom and Mercy of God, do "bring Good out of Evil:" Altho' God *designs* to extract Blessings from Punishments, and does it in numberless Instances: Yet this does not alter the *Nature* of Things, but *Punishments* are *Punishments* still: Still this Name properly belongs to all *Sufferings*, which are *inflicted on Account of Sin*: And consequently, it is an evident Truth, That the whole animate Creation is *punished* for *Adam's Sin*.

S E C T III.

The Argument taken from the Calamities and Sinfulness of Mankind considered.

"THE Subject of our present Enquiry is threefold, 1. Whether^a Mankind be under God's Displeasure, antecedently to their actual Sins? 2. Whether our Nature be corrupt, from the Beginning of Life? And 3. Whether these Propositions can be proved from the *Calamities* and *Sinfulness* of Mankind?"

WHETHER they can or no, they have been fully proved from Scripture. Let us now enquire, If they may not be proved from the State of the World.

BUT you think Dr. *Watts*, "has here laid too great Stress on Supposition and Imagination."

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^a p. 30, 31.

gination." In Proof of which, you cite from him the following Words: *Can we suppose that the blessed GOD, would place his innocent Creatures in such a dangerous Habitation? Can we suppose, that among the Roots, and the Herbs, and the Trees which are good for Food, the great GOD would have suffered deadly Poison to spring up here and there? Would there have been any such Creatures in our World as Bears and Tygers? Can we ever imagine the great and good GOD would have appointed Men to be propagated in such a Way, as would necessarily give such exquisite Pain and Anguish to the Mothers that produce them, if they had been all accounted in his Eyes, a Race of holy and sinless Beings?*

I ANSWER, It is not true, "that too great Stress," or any Stress at all, is "here laid on mere Supposition and Imagination." Your catching at those two Words *suppose* and *imagine*, will by no Means prove it. For the Meaning of them is plain. "Can we *suppose*, the blessed GOD would do this?" Is manifestly the same with, "How can we reconcile it with his essential Attributes?" In like Manner, "Can we ever *imagine*?" Is plainly equivalent with, "Can we possibly conceive?" So that the occasional Use of these Words does not infer his laying any Stress on Supposition and Imagination. When therefore you add, "Our *Suppositions* and *Imaginations*

Imaginations are not a just Standard by which to measure the Divine Dispensations." What you say is absolutely true, but absolutely foreign to the Point.

SOME of the Questions which you yourself ask, to expose his, it is not so easy to answer, "Would innocent Creatures have been thrust into the World, in so contemptible Circumstances? And have been doom'd, to grow up so slowly to Maturity and the Use of Reason? Would they when grown up have been 'constrained to spend so much Time in low and servile Labour? Would Millions have been obliged to spend all their Days, from early Morn 'till Evening, in hewing Stone, sawing Wood, heaving, rubbing or beating, the Limb of an Oak, or a Bar of Iron?" I really think, they would not. I believe all this Toil, as well as the Pain and Anguish of Women in Child-birth, is an Evidence of the Fall of Man, of the Sin of our first Parents, and Part of the *Punishment* denounced and executed first on Them, and then on all their Posterity.

You add, "He doth not consider this World as a State of Trial, but as if it ought to have been a Seat of Happiness." There is no Contrariety between these: It might be a State of Trial, and of Happiness too. And such it certainly was to *Adam* in Paradise:

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dise: Whether he was holy or no, he was undoubtedly Happy. A State of Trial therefore does not necessary imply any Kind or Degree of natural Evil. And accordingly the Creator Himself assures us, there was none originally in his Creation. For so I read at the Conclusion of it, *'And God saw every Thing that He had made, and behold, it was very good.'*

"BUT natural Evil *may be* mixt with a State of Trial. Consequently this World *could not* be built for a Seat of Happiness." Admirable drawing of Consequences! "*It may be:* Therefore it *could not* be otherwise." Whatever *may be* God Himself here tells us, *what was.* And from his own Declaration it is infallibly certain, There was no *Natural Evil* in the World, 'till it enter'd as the Punishment of Sin.

"NEITHER doth he take a^x future State into his Representation." No, nor is there any Need he should, when he is representing the present State of the World, as a *Punishment* of Adam's Sin. "Nor doth he 'take into his Argument the Goodness of God." Not into *this* Argument: That is of after Consideration. So the Texts you have heap'd together on this Head also, are very good. But what do they prove?

"HE supposes our Sufferings to be mere *Punishments.*" I suppose, they are *Punish-*

ments mixt with Mercy. But still they are *Punishments*: They are *Evils inflicted on Account of Sin*.

"We find in Fact, That the *best of Men*^z may be made *very unhappy*, by Calamities and Oppressions." It cannot be. The *best of Men* cannot be made unhappy by any Calamities or Oppressions whatsoever. For they have learned, in every possible State *there-with to be content*. In Spite of all Calamities, they *rejoice evermore*, and in every Thing give *Thanks*.

"FROM Punishments inflicted on *particular Persons*, he infers that *all Men* are under the Wrath of God. But to infer the State of *the whole* from the Case of *some*, is not a fair Way of arguing." No. The Punishments inflicted on particular Persons prove nothing, but with Regard to those on whom they are inflicted. If therefore *some Men* only suffer and die, this proves nothing with Regard to the rest. But if *the whole* of Mankind suffer and die, then the Conclusion reaches *all Men*.

"HE is not quite just, in pronouncing the present Form of the Earth, *irregular, abrupt and horrid*; and asking *Doth it not bear strongly on our Sight, the Ideas of Ruin and Confusion, in vast broken Mountains, dreadful Cliffs and Precipices, immense*^b *Extents of waste*

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and barren Ground. If this be the Case, how can the invisible Things of GOD, be clearly seen from such a ruined Creation? Perfectly well. *His eternal Power and Godhead, the Existence of a powerful and eternal Being, may still be inferred from these his Works, grand and magnificent, tho' in Ruin. Consequently, these leave the Atheist without Excuse. And whatever Objections he might form (as Lucretius actually does) from these palpable Blemishes and Irregularities of the terraqueous Globe: The scriptural Account of Natural, flowing from Moral Evil, will easily and perfectly solve them. All which is well consistent with the Words of the Psalmist, O LORD, how manifold are thy Works! In Wisdom hast Thou made them all: The Earth is full of thy Riches! So undoubtedly it is, tho' it bears so visible Signs of Ruin and Devastation.*

“WE have no Authority from Scripture, to say that the Earth, in its *present Constitution*, is at all different from what it was at its first Creation.” Certainly we have, if the Scripture affirms, That God said, after Adam sinned, *Cursed is the Ground for thy Sake; Thorns and Thistles shall it bring forth to thee;* and, That the Earth was of old, *standing out of the Water, and in the Water,* 'till God destroyed it for the Sin of its Inhabitants.

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You go on. "I cannot" agree, *That Disease, Anguish and Death, have entered into the Bowels and Veins of Multitudes, by an innocent and fatal Mistake, of pernicious Plants and Fruits of proper Food.*" Why not? Doubtless *Multitudes* have perish'd hereby, if we take in the Account of all Ages and Nations: *Multitudes* also have been the living Prey, of *Bears and Tygers, Wolves and Lions*: And *Multitudes* have had their *Flesh and Bones* crushed and churned between the *Jaws of Panthers and Leopards, Sharks and Crocodiles.* And would these Things have come upon Mankind, were it not on Account of *Adam's Sin?*

YET you think, we have "now a more extensive Dominion over all Creatures, than *Adam* had even in his Innocence: Because we have the Liberty of eating them; which *Adam* never had." This will not prove the Point. That I have the Liberty to eat a *Lamb*, does not prove that I have Dominion over a *Lion*. Certainly I have not Dominion over any Creature which I can neither govern nor resist: Yea, and if the *Dread of me* is on every *Beast and Fowl*, this does not prove, that I have any *Dominion* over them. I know, on the contrary, That not only a *Tyger* or a *Bear*, but even a *Dove* will not stoop to my Dominion.

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"HOWEVER we have^f no Authority to say, Man himself was cursed, though the Ground was." Yes, we have: The Authority of GOD Himself, *Cursed is every Man that continueth not in all the Things which God hath commanded.* The Moment therefore that he sinned *Adam* fell under this Curse. And whether the *Toil* and *Death* to which he and his Posterity were sentenced; and the *Pain of Child-birth* be term'd *Curses* or no, sure it is they are *Punishments*, and heavy ones too, though Mercy is often mixt with Judgment.

THE main Argument follows, taken from the State of Mankind in general, with Regard to Religion. But you say "It is impossible" we should make a just Estimate of the Wickedness of Mankind:" Yes, an *exactly* just Estimate of the *precise* Degree of Wickedness in the whole World. But it is very possible, nay very easy, to make an Estimate in the gross, with such a Degree of Justness as suffices for the present Question.

INDEED you "think we carry our Censures of the Heathens too far." I dare not carry them so far, as to say, No Heathen shall be saved. But this I say; I never knew an Heathen yet (and I have personally known many out of various Nations) who was not a Slave to some gross Vice or other. Bad therefore

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^f P. 45, 46. * P. 47, 48,—50. * P. 51.

as bad as nominal Christians are, I cannot yet place them on a Level with the Heathens: Not even with the mild, courteous, conversable Heathens, who border on *Georgia* and *Carolina*. Much less would I say, "Possibly the Heathens may be *less* vicious than the Christian World in general." If I believed this, I should bid adieu to Christianity, and commence Heathen without Delay.

"But if we allow Mankind to be ever so wicked, suppose there is not one upon Earth, who is truly righteous; it will not follow, That Men are *naturally* corrupt: For sinful Action does not infer a sinful Nature. If it does, then *Adam* brought a sinful Nature with him into the World. But if we cannot infer from *Adam's* Sin, That his Nature was originally corrupt, neither can we infer from the Wickedness of all Mankind be it ever so great, That they have a sinful Nature."

THE Consequence is not good. "If one Man's committing a Sin does not prove that he was naturally inclined to Evil, then the Wickedness of all Mankind for six thousand Years, will not prove that they are naturally inclined to Evil." For we may easily account for one Man's committing Sin, tho' he was not naturally inclined to Evil: But not so easily, for *all Flesh corrupting themselves,*
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for the Wickedness of all Mankind in all Ages. It is not possible rationally to account for this, for the General Wickedness of Mankind; for such a Majority of Men thro' all Generations being so corrupt, but on the Supposition of their having a corrupt Nature. Sin in One or a few Cases, does not prove a sinful Nature: But Sin overspreading the Earth, does. Nor is your Argument drawn from the Sin of the Angels, of any more Force than that drawn from the Sin of *Adam*: Unless you can prove that as great a Majority of Angels as of Men, have rebelled against their Creator.

“AGAIN. If our first Parents felt *Fear* and *Shame*, and yet their Nature was not originally corrupt, then it will not follow, that Ours is so, notwithstanding our uneasy and unruly Passions.” Empty Sound! Had any one said to *Adam*, “Your Nature was originally corrupt, for you feel uneasy and unruly Passions:” Would he not readily have answered, But these began at such an Hour: “Till then my Nature was without either Pain or Corruption. Apply this to any Child of *Adam*: And if he can answer in like Manner, “Till such an Hour no uneasy or unruly Passion had any Place in my Breast:” We will then grant, these Passions no more prove a corrupt Nature in the Sons than

than in their First Father. But no Man can answer thus. You and I and every Man must acknowledge, that uneasy and unruly Passions, are coeval with our Understanding and Memory at least, if not with our very Being.

“AGAIN. *Adam* by his Sin brought Sufferings on himself and his Posterity. Yet it does not follow, That his Nature was corrupt. Therefore, though others by their Sins bring Sufferings on themselves and their Posterity, it will not follow that their Nature is corrupt, or under the Displeasure of God.” Two very different Things are here blended together. The Corruption of their Nature is one Thing, the Displeasure of God, another. None affirms, That those Sufferings which Men by their Sins bring on themselves or Posterity, prove, That their Nature is corrupt. But do not the various Sufferings of all Mankind, prove that they are under the Displeasure of God? It is certain, no Suffering came upon *Adam* till he was under the Displeasure of God.

“AGAIN. If our first Parents by their Sin brought Suffering both on themselves and others, and yet their Nature was not originally corrupt, nor under the Displeasure of God: It clearly follows, That the Nature of those who suffer purely in Consequence of their Sin, is not originally corrupt, nor
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are they under God's Displeasure." This Argument is bad every Way. For 1. At the Time when *Adam* brought the Sentence of Suffering both on himself and others, his Nature was corrupt, and he was under the actual Displeasure of God. But 2. Suppose it were otherwise, all you could possibly infer, with Regard to his Posterity, is, That their Suffering does not prove their Corruption, or their being under the Displeasure of God. How could you think, Their Suffering would prove them *not corrupt*? Not under God's Displeasure? Therefore neither this nor the preceding Argument, (seeing both are utterly inconclusive) "take off any Thing that Dr. *Watts* has said," touching the present State of the World, as a Proof of God's Displeasure, and the natural Corruption of Man. So far therefore is "his Argument from the Sinfulness and Misery of Mankind from being altogether insufficient in every Part:" That it is strong and conclusive, any Thing you have advanced to the contrary notwithstanding.

You add, "*Suffering* may happen where there is *no Sin*, as in the Case of Brutes and Infants: Or where there is the most perfect Innocence; as in the Case of our blessed LORD." Absolutely true: That is where there is *no personal Sin*, but only *Sin imputed*. There was *no personal Sin* in our blessed

LORD:

LORD: There can be none either in Brutes or Infants. He suffered therefore for the Sins of others, which were thus *imputed* to Him: As is the Sin of *Adam* to Infants, who suffer Death through him, and in some Sense to the whole Creation; which was *made subject to Vanity, not willingly*, but on Account of his Transgression. But where there is no Sin, either Personal or Imputed, there can be no Suffering.

“ I MAY add, From the present State of Things a directly opposite Argument may be taken: ‘From the Enjoyments and Comforts, the good Things and Blessings, which abound in the World. I might ask, Are these Creatures, so well provided for, under God’s Displeasure? Are they not the Care of his Goodness? Does He not love them, and delight to do them Good?’ I answer, God does still give us many good Things, many Enjoyments, Comforts and Blessings. But all these are given thro’ *the Seed of the Woman*: They are all the Purchase of his Blood. Through Him we are still the Care of the Divine Goodness, and God does delight to do us Good. But this does not at all prove, either that we have not a sinful Nature, or that we are not, while sinful, under his Displeasure.

S E C T. IV.

Some Consequences of the Doctrine of Original Sin.

“**B**Y this ^mDoctrine some have been led to maintain 1. That Men have not a sufficient Power to perform their Duty. But if so, it ceases to be their Duty.” I maintain, That Men have not this Power by Nature. But they have or may have it by Grace, Therefore it does not cease to be their Duty. And if they perform it not, they are without Excuse.

“**H**ENCE some maintain, 2. That” we have no Reason to thank our Creator for our Being.” He that will maintain it, may. But it does by no Means follow from this Doctrine: Since whatever we are by Nature, we may by Grace be Children of God, and Heirs of the Kingdom of Heaven.

“**B**UT Unthankfulness is a Natural^o Consequence of this Doctrine, which greatly diminishes, if not totally excludes the Goodness and Mercy of God.” St. Paul thought otherwise. He imagined the total Ungodliness and Impotence of our Nature, to be the very Thing which most of all illustrated the Goodness and Mercy of God. *For a good Man*

Man, says he, *peradventure one would even dare to die. But GOD commendeth*, unspeakably, inconceivably, beyond all human Precedent *his Love to us, in that while we were yet without Strength Christ died for the Ungodly.* Here is the Ground, the real and the only Ground for true *Christian Thankfulness.* *Christ died for the Ungodly that were without Strength:* Such as is every Man by Nature. And 'till a Man has been deeply sensible of it, he can never truly thank God for his Redemption: Nor consequently for his Creation, which is in the Event a Blessing to those only who are *created anew in Christ Jesus.*

“HENCE 3. Some have pour'd great Contempt upon Human Nature: Whereas God Himself does not despise Mankind, but thinks them worthy * of his highest Regards.” To describe Human Nature as deeply fallen, as far removed both from Virtue and Wisdom, does not argue that we despise it. We know by Scripture, as well as by sad Experience, That Men are now unspeakably foolish and wicked. And such the Son of God knew them to be, when He laid down his Life for them. But this did not hinder Him from loving them, no more than it does any of the Children of God.

You next consider † what Dr. Watts observes with Regard to Infants. *Mankind*, says he,

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*in its younger Years, before it is capable of proper Moral Action, discovers the Principles of Iniquity and the Seeds of Sin. What young Ferments of Spite and Envy, what native Malice and Rage are found in the little Hearts of Infants, and sufficiently discovered by their little Hands and Eyes, and their wrathful Countenances, even before they can speak? You answer, "Our LORD gave us different Ideas of them, when He taught his Apostles to become as little Children." Not at all. They may be imitable in some Respects, and yet have all the Tempers above described. And it is certain they have; as any impartial Observer will be convinced by his own Eyes. Nor is this any Way contradicted by St. Paul's Words, ¹ *In Wickedness (κακία) be ye Children: Untaught, unexperienced: Or by those of David, My ¹ Soul is even as a weaned Child.**

"BUT we discover in them also the noble Principles of Reason and Understanding, with several Tempers which are capable of Improvement, whereby they may be trained up in a good Way; and Numbers in all Ages of the World have risen to very considerable Degrees of Excellence." All this is true: But it is not at all inconsistent with the Account of them given above: By which it clearly appears, That they are
strongly

¹ 1 Cor. xiv. 20. ¹ Psal. cxxxi. 2.

strongly inclined to Evil, long before any ill *Habits* can be contracted.

S E C T. V.

A general Argument taken from what GOD has declared concerning Mankind, at the Restoration of the World after the Deluge.

“**T**HERE are three Passages from which Divines infer the Excellency of *Adam's* State and Nature above Our's: I. *Gen. i. 28. And GOD blessed them and said unto them, Be fruitful and multiply and replenish the Earth.*” With this I have nothing to do; for I infer nothing from it, with Regard to the present Question. II. “*Have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living Thing that moveth upon the Earth.*” III. *Gen. i. 27. GOD created Man in his own Image; in the Image of GOD created He him.* From these three Particulars they deduce the Superiority of *Adam's* Nature above Our's. But the very same Marks of Excellency are more expressly pronounced by GOD upon the human Nature, when the Race of Mankind was to be propagated anew from *Noah* and his Sons.”

I. *Gen. ix. 1. And GOD blessed Noah and his Sons.* With Regard to this whole Passage

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I must observe, That God did not pronounce any Blessing at all, either on him or them, 'till Noah had built an Altar unto the LORD, and had offered Burnt-Offerings on the Altar. Then it was that the LORD smelled a sweet Savour: Accepted the Sacrifice which implied Faith in the promised Seed, and for his Sake restored in some Measure the Blessing, which He had given to Adam at his Creation. And said, *Be fruitful and multiply, and replenish the Earth.*—On this I need only observe, Had Adam stood, or had not his Fall affected his Posterity, there would have been no Need of this: For they would have multiplied and replenished the Earth, in Virtue of the original Blessing.

II. V. 2. THE Fear of you and the Dread of you shall be upon every Beast of the Earth, and upon every Fowl of the Air, and upon all that moveth upon the Earth: Into your Hands they are delivered: Every moving Thing that liveth shall be Meat for you, even as the green Herb have I given you all Things. On this likewise I would observe, What Need was there of any such Power over the Creatures to be given to Man, if he had not forfeited his former Power? Had Man remained subject to God, the Creatures would have remained subject to him, by Virtue of God's original Constitution. And why was it, but because

because Man had lost this Power, that God here in some Degree restores it?

BUT hence you “infer, “That all that Power is restored, yea, more than all: That we have a *more* extensive Dominion, granted to us over the Brutal World, than was originally given to *Adam*.” It has been commonly thought, That *Adam* had full Dominion over the Creatures, subject to him by a Kind of Instinct: Whereas we have only so far Power over them, that by Labour and Vigilance we may use or subdue them. But how do you prove that we have a fuller Dominion than he had? By those Words, *The Fear and the Dread of you shall be upon all: Into your Hands they are delivered; even as the green Herb have I given you all Things*. Nay, the *Fear and the Dread of you shall be upon them*, does not imply any *Dominion* at all. A Wolf may *fear* me, who yet does not *obey* me. I *dread* a Viper; but I do not *obey* it. And those Words, *Into your Hands they are delivered*, are plainly equivalent with, *I have given you all Things, even as the green Herb: Namely for Food*; you may feed on any of them. So far therefore is this Text from expressly pronouncing a *more extensive Dominion* given to *Noah* over the Brutal World than was originally given to *Adam*, that it does not express any *proper Dominion* at all.

III. V. 6. *WHOSO sheddeth Man's Blood by Man shall his Blood be shed. For in the Image of GOD made He Man: Namely at the Creation. And some Remains of the Natural Image of GOD, as we are Spiritual and Immortal Beings, are even now to be found in every Man, sufficient to justify the putting a Murderer to Death. St. James alludes to the same Scripture, when he says, Therewith bless we GOD, and curse Men who were made (τὰς γενομένους not are made) after the Similitude of GOD.** But what does all this prove? That the being *created in the Image of GOD*, “*is more expressly pronounced upon Noah and his Sons, than it was originally on Adam?*” I think no Man of Sense will say this in cool Blood.

OF “the three Particulars” then which you brought to prove the Superiority of *Noah* over *Adam* in Innocence, the First proves no more than that GOD gave to both the Blessing of *Fruitfulness*: The Second far from proving that *Noah* had a *more extensive Dominion* over the Brute Creation than *Adam*, hardly proves that he had any Dominion over them at all: And the Third proves only this, That the Image of GOD wherein Man was made at first, is not *totally* lost now.

YET you say, “These three Particulars contain all the Privileges conferr'd on *Adam* at

* James iii. 9.

at first.^y And every one of these is *expresly* repeated, and *more emphatically* and *extensively* pronounced upon Man, after the *Judgment* passed on *Adam* had come upon his Posterity." *Expresly?* *More* *emphatically?* *More* *extensively?* Where? I am sure not in the Bible.

HOWEVER you pompously add (*sicut Tuus est Mos*) "This is to me a clear and undoubted *Demonstration*,

I. "THAT the *Judgment* which came upon all Men to *Condemnation*, did no Ways alter the primary Relation, in which GOD stood to Man, and Man to GOD." Certainly it was alter'd thus far: GOD was a *Condemner*, and Man was *condemned*. And tho' "GOD is still the GOD and Father of Mankind," yet it cannot be said, That He is so to unregenerate Men, Men who are as yet *dead in Sin* and *Children of Wrath*, "as much" or in the same Sense "as He was to *Adam* in Innocence." *Adam* then was surely the *Son of GOD*, as no other Man is, 'till *born of the Spirit*. The Power to become the Sons of GOD is now given to none, 'till they *believe on his Name*.

II. "THAT the Love,^z Regards and Providence of GOD toward Mankind in general, are still the *very same* as to Man at his first Formation."

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HIS *Providence* is still over all his Works. But He cannot *regard* or *delight* in *sinful* Man, in the *very same* Manner wherein He delighted in him when *innocent*.

III. "THAT our Nature as derived from *Noah* has just the same Endowments, Natural and Moral, with which *Adam* was created." This does not follow from any Thing that has yet been said. If it stands of itself, it may.

IV. "THAT whatever came upon us from the *Judgment to Condemnation*, came no farther than was consistent with that Blessing, pronounced upon *Noah* as well as *Adam*, *Be fruitful and multiply*." This is undoubtedly true. Otherwise the Human Species could not have been continued. "So that the *Condemnation* which came upon all Men cannot infer the *Wrath* of God upon Mankind"—It may, notwithstanding that they *increase and multiply*: It must, if they are by *Nature Children of Wrath*—"but only as subjecting us to such Evils, as were perfectly consistent with his Blessing, declared to *Adam*, as soon as he came out of his Maker's Hands"—Namely with the Blessing, *Increase and multiply*—"And consequently! to such Evils as God might justly have subjected Mankind to, before *Adam* sinned"—Whether God could justly have done this, or not, what a
Consequence

Consequence is this? "If God gave that Blessing, *Increase and multiply*, to Men in general, as well as He did to *Adam*, then Men in general are not *Children of Wrath* now, any more than *Adam* was at his Creation."

V. "It is no less evident, That when St. Paul says, *By the Disobedience of one, many (or all) were made Sinners*, he cannot mean, they were made Sinners in any Sense inconsistent with the Blessing, pronounced on Man in Innocence." True; not in any Sense inconsistent with that Blessing, *Increase and multiply*. But this Blessing is no Way inconsistent with their being by *Nature Children of Wrath*.

"FROM all which I conclude, That our State with Regard to the Blessing of God, and the Dignity and Faculties of our Nature (unless debased by our own Sins) is not^b inferior to that in which *Adam* was created." Be this so, or not, it cannot be concluded from any Thing that has gone before: But we may still believe, That Men in general are *fallen short of the Glory of God*, are deprived of that glorious Image of God, wherein Man was originally created.

S E C T.

S E C T. VI.

The Notion of Adam's being a Federal Head, or Representative of Mankind consider'd.

MY Reason for believing he was so in some Sense is this. *Christ* was the *Representative* of Mankind, when *God* laid on Him the Iniquities of us all, and He was wounded for our Transgressions. But *Adam* was a Type or Figure of *Christ*. Therefore he was also in some Sense our *Representative*. In Consequence of which all died in him, as in *Christ* all shall be made alive.

BUT as neither *Representative*, nor *Federal Head*, are Scripture-Words, it is not worth while to contend for them. The Thing I mean is this: The State of all Mankind did so far depend on *Adam*, that by his Fall they all fell into Sorrow and Pain and Death, Spiritual and Temporal. And all this is no Ways inconsistent, with either the Justice or Goodness of *God*, provided all may recover through the *Second Adam* whatever they lost through the *First*. Nay, and recover it with unspeakable Gain: Since every additional Temptation they feel, by that Corruption of their Nature, which is antecedent to their Choice, will if conquer'd by Grace be a Means

Means of adding to that *exceeding and eternal Weight of Glory*.

THIS single Consideration totally removes all Reflections on the Divine Justice or Mercy, in making the State of all Mankind, so dependent on the Behaviour of their common Parent. For not one Child of Man finally loses thereby, unless by his own Choice. And every one who *receives the Grace of God in Christ*, will be an unspeakable Gainer. Who then has any Reason to complain, even of having a Nature inclined to Evil? Seeing the more Opportunities he has of fighting, the more of conquering: And seeing the greater is the Difficulty of obtaining the Victory, the brighter is the Crown of Glory.

Now if *Adam* and *Christ* did not stand or fall, obey and suffer for Mankind, How can the Death of others be the Consequence of *Adam's* Offence: The Life of others the Consequence of *Christ's* Obedience. How could all Men be in any Sense *constituted Sinners* by the one, or *constituted Righteous* by the other?

To explain this a little farther in Mr. *Hervey's* Words. "By *Federal Head* or *Representative*, I mean what the Apostle teaches, when he calls *Christ, The Second Man*,^a and the last *Adam*. The last? How? Not in a numerical Sense; not in Order of Time: But in this Respect, That as *Adam* was a

^a 1 Cor. xv. 47.

Person, and acted in the Stead of all Mankind, so *Christ* likewise was a publick Person, and acted in Behalf of all his People: That as *Adam* was the First General Representative of Mankind, *Christ* was the Second and the Last: (There never was, and never will be any other:) That what they severally did in this Capacity, was not intended to *terminate* in themselves, but to affect as many as they severally represented."

"THIS does not rest on a single Text, but is established again and again in the same Chapter. The divinely wise Apostle, foreseeing the Prejudices which Men would entertain against this Doctrine, as lying quite out of the Road of Reason's Researches, has inculcated and re-inculcated this momentous Point. *Through the Offence of one, many are dead—the Judgment was by one to Condemnation—By one Man's Offence Death reigned by one—By the Offence of one, Judgment came upon all Men to Condemnation.* And that there may remain no Possibility of mistaking his Meaning, or eluding his Argument, he adds, *By one Man's Disobedience many were made Sinners.* All these Expressions demonstrate, That *Adam* (as well as *Christ*) was a Representative of all Mankind. And that what he did in this Capacity, did not *terminate* in himself, but affected all whom he represented."

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AFTER vehemently cavilling at the Terms, you yourself allow the Thing. You say, "If what was lost by *the Disobedience of one Person*, might afterward be recovered by *the Obedience of another*, then Matters would have stood upon an equal Footing!" And this is indeed the Truth. For "all that was lost to us by *Adam's Disobedience*, is fully recovered by *Christ's Obedience*: However we denominate the Relation, in which the one or the other stands to us."

IN this we agree; but not in what follows. "By *Law* in the vth of the *Romans*, as in several other Places, the Apostle does not mean barely a Rule of Duty; but such a Rule, with the Penalty of Death threatened to every Transgression of it. Such was the Law given by *Moses*:" That is, "A Rule to every Transgression of which the Penalty of Death was threatened." Not so; there were a thousand Transgressions of it, to which Death was not threatened. Observe: By Death we now mean Temporal Death, according to the whole Tenor of your Argument. But is it not said, *Cursed is every one that continueth not in all Things written in the Law to do them?*" It is. But whatever this Curse implied, it did not imply Temporal Death. For a Man might neglect to do many Things written in the Law, and yet not be punishable with Death.

NEITHER

NEITHER can I agree with your Interpretation of *Rom. vii. 9. I was alive without the Law once*: “Namely³ before the giving of the Law at Mount *Sinai*. The *Jew* was then alive: That is, because he was not *then* under the Law, he was not slain by his Sin. His Sin was not so imputed to him, as to subject him to Death. But *when the Commandment came*, with the Penalty of Death annexed; *Sin revived*—acquir’d full Life and Vigour”—(How so? One would have expected just the contrary!) “*and I died*, that is, was a dead Man in Law, upon the first Transgression he committed.” Beside many other Objections to this strange Interpretation, an obvious one is this. It supposes every Transgression punishable with Death. But this is a palpable Mistake. Therefore all that is built on this Foundation, falls to the Ground at once.

UPON the whole; whatever Objections may lie against Dr. *Watts’s* Method of explaining of it, it appears from clear Scripture and from your own Words, That *Adam* was the Representative of Mankind.

S E C T.

S E C T. VII.

Of the Formation of our Nature in the Womb.

BEFORE I say any Thing on this Head, I must premise, That there are a thousand Circumstances relating to it, concerning which I can form no Conception at all: But am utterly in the Dark. I know not how my Body was fashioned there; or when or how my Soul was united to it. And it is far easier in speaking on so abstruse a Subject, to pull down, than to build up. I can easily object to any Hypothesis which is advanced: But I cannot easily defend any.

AND if you ask me, How, in what determinate *Manner* Sin is *propagated*? How it is transmitted from Father to Son? I answer plainly, I cannot tell. No more than I can tell, How Man is propagated? How a Body is transmitted from Father to Son? I know both the One and the Other Fact. But I can account for neither.

THUS much however is plain, That "Godⁱ is the Maker of every Man *who* comes into the World." For, It is God alone who gives Man Power to propagate his Species. Or rather, it is God Himself who does the Work, by Man as an Instrument:
Man

Man (as you observed before) having no other Part in producing Man, than the Oak has in producing an Acorn. God is really the Producer of every Man, every Animal, every Vegetable in the World : As He is the true *Primum Mobile*, the Spring of all Motion throughout the Universe. So far we agree. But when you subsume, " If it is the Power of God whereby a sinful Species is propagated, whereby a *sinful Father* begets a *sinful Son*, then God is the Author of *Sin* ; that Sinfulness is chargeable upon Him ;" here we divide ; I cannot allow the Consequence : Because the same Argument would make God chargeable with *all the sinful Actions* of Men. For it is the Power of God whereby the Murderer lifts up his Arm, whereby the Adulterer perpetrates his Wick- edness ; full as much as it is his Power, whereby an Acorn produces an Oak, or a Father a Son. But does it follow, That God is chargeable with the Sin ? You know, it does not follow. The Power of God vulgarly term'd *Nature*, acts from Age to Age, under its fixt Rules. Yet He who this Moment supplies the Power, by which a *sinful Action* is committed, is not charge- able with the *Sinfulness* of that Action. In like Manner, it is the Power of God, which from Age to Age continues the human Spe- cies ; yet He who this Moment supplies the Power

Power whereby a *sinful Nature* is propagated (according to the fix'd Rules, establish'd in the lower World) is not chargeable with the *Sinfulness* of that Nature. This Distinction You must allow, as was observed before, or charge God with all the Sin committed under Heaven. And this General Answer may suffice any sincere and modest Enquirer, without entangling himself in those Minute Particulars, which are beyond the Reach of human Understanding.

"BUT does not God *create* the Nature of every Man that comes into the World?" He does not, in the proper Sense of the Word *create*. The Scripture plainly affirms the contrary. *"On the seventh Day He rested from all his Work which God created and made. The Works which God created were finished from the Foundation of the World.* And as soon as they were finished, God *ceased from his Work*, namely from his Work of *creating*. He therefore now (not *creates*, but) produces the Body of every Man, in the Manner as he produces the Oak; only by supplying the Power whereby One Creature begets another, according to what we term *The Laws of Nature*. In an higher Sense He is the *Creator* of all Souls. But *how* or *when*, He does or did create them, I cannot tell. Neither can I give any Account,

* Gen. ii. 2, 3. 1 Heb. iv. 3, 10.

count, *How* or *when* He unites them to the Body. Likewise *How* we are *conceived* in Sin, I know not: But I know, *that* we are so conceived. God hath said it. And I know He will be *justified* in his *Saying*, and *clear* when He is judged.

It is certain, That God is the Maker of every Man. But it is neither certain nor true, That He “makes every Man in the Womb, both Soul and Body, *as immediately as He made Adam:*” And that therefore “every^m Man comes out of the Hands of God, *as properly as Adam did.*” To interpret any Scriptures as affirming this, is to make them flatly contradict other Scriptures. God *made* Adam by *immediate Creation*: He does not *so make* every Man, or any Man beside him. *Adam* came *directly* out of the Hands of God, without the *Intervention* of any Creature. Does every Man *thus* come out of the Hands of God? Do no Creatures now *intervene*?

“BUT if God produces the *Nature* of every Man in the Womb, He must produce it with all the *Qualities*, which belong to that *Nature*, as it is *then* and *so* produced.” So, if God produces the *Action* of every Man in the World, he must produce it with all the *Qualities*, which belong to that *Action*, as it is *then* and *so* produced. “For it is

is impossible, God should produce our *Nature*, and not produce the *Qualities* it has when produced." For it is impossible God should produce an *Action*, and yet not produce the *Qualities* it has when produced. "No *Substance* can be made without some *Qualities*. And it must necessarily, as soon as it is made, have those *Qualities* which the Maker gives it, and no other." No *Action* can be produced, without some *Qualities*. And it must necessarily as soon as it is produced, have those *Qualities* which the Producer gives it, and no other. You see what this Argument would prove, if it prov'd any Thing at all.

WE will trace it a little farther. "If God produces the *Nature* of every Man in the Womb, with all its *Qualities*, then whatever those *Qualities* are, they are the *Will* and the *Work* of God." So: If God produces the *Action* of every Man in the World, with all its *Qualities*, then whatever those *Qualities* are, they are the *Will* and the *Work* of God. Surely, no. God does (in the Sense above explained) produce the *Action* which is *sinful*. And yet (whether I can account for it, or no) the *Sinfulness* of it is not his *Will* or *Work*. He does also produce the *Nature* which is *sinful* (He supplies the Power by which it is produced) And yet (whether I can account for this or no) the

Sinfulness of it is not his *Will* or *Work*. I am sure of this, as I am, That there is a *GOD*: And yet impenetrable *Darkness* rests on the Subject. Yet I am conscious my Understanding can no more fathom this Deep, than reconcile Man's *Free-Will* with the *Foreknowledge* of *GOD*.

"CONSEQUENTLY those *Qualities* cannot be *sinful*." This Consequence cannot hold in one Case, unless it holds in both. But if it does, there can be no Sin in the Universe.

HOWEVER you go on. "'Tis highly" dishonourable to *GOD*, to suppose He is displeased at us, for what He Himself has infused into our Nature." It is not allow'd, That He has "infused Sin into our Nature:" No more then that He infuses Sin into our *Actions*: Though it is *his Power* which produces both our *Actions* and Nature.

I AM aware of the Distinction, That Man's *Free-will* is concern'd in the one Case, but not the other: And that on this Account, *GOD* cannot be charg'd with the *Sinfulness* of Human *Actions*. But this does by no Means remove the Difficulty. For 1. Does not *GOD* know what the Murderer or Adulterer is about to do? What Use he will make of that *Power to act*, which he cannot have but from *GOD*? 2. Does He not at the Instant supply him with that *Power* whereby the *Sinful Action* is done? *GOD* therefore produces the

the *Action* which is *sinful*. It is his *Work*, and his *Will*, (for He *works* nothing but what He *wills*). And yet the *Sinfulness* of the Action is neither his *Work* nor *Will*.

“BUT can those Passions or Propensities be *sinful*, which are neither caused nor consented to by me?” I answer, Spite, Envy, and those other Passions and Tempers which are manifestly discernible even in little Children, are certainly *not virtuous*, not Morally good, whether you term them *sinful* or not. And it is as certain, these exist, before they are consented to, much less caused by those that feel them. “But *Sin*,^o if it is unavoidable, is no Sin.” Whether you term it *Sin* or not, it is contrary to the Nature of GOD and a Transgression of his holy and good Law.

“BUT a *Natural-Moral Evil* is a Contradiction: For if it be *Natural*, it cannot be *Moral*.” That Tempers contrary to the Nature and the Law of GOD are *Natural*, is a Point of daily Experience. But if you do not chuse to call these *Morally Evil*, call them what you please. All I aver is, That such Tempers do exist in us antecedent to our Choice.

“BUT if the *actual Sins* of Men^p proceed from a corrupt Nature, they are unavoidable, and consequently no Sins at all.” *Actual Sins* may proceed from a corrupt Nature, and

and yet not be *unavoidable*. But if Actions contrary to the Nature of God were unavoidable, it would not follow, That they were innocent.

To the Question, *How^a comes it to pass, that our Passions and Appetites are now so irregular and strong, that not one Person has resisted them so as to keep himself pure and innocent?* You answer by another Question, "How came *Adam* not to keep himself pure and innocent?" There is no Parity between the one Case and the other. I can account for any one Man's committing Sin, supposing him to be naturally upright, as easily as for *Adam's* committing it. Any one Person, as well as *Adam*, tho' naturally inclined to neither, might chuse either Good or Evil. And on this Supposition, he would be as likely to chuse one as the other. But the Case is extremely different, if you place *Adam* on one Side, and all Mankind on the other. It is true, "the Nature of Sin is not alter'd by its being general." But the Case is very widely alter'd. On this or that Man it may "come, just as it came upon *Adam*, by his own Choice and Compliance with Temptation." But how comes it, That all Men under the Sun, should chuse Evil rather than Good? How came all the Children of *Adam* from the Beginning of the World 'till now, to comply with Temptation? How is it,

it, that in all Ages, the Scale has turn'd the wrong Way, with Regard to every Man born into the World? Can you see no Difficulty in this? And can you find any Way to solve that Difficulty, but to say with the Psalmist, *We were shapen in Iniquity, and in Sin did our Mothers conceive us.*

S E C T. VIII.

Of Original Righteousness.

“**O**RIGINAL^r RIGHTEOUSNESS is said to be, *That Moral Rectitude, in which Adam was created. His Reason was clear, and Sense, Appetite and Passion were subject to it. His Judgment was uncorrupted, and his Will had a constant Propensity to Holiness. He had a supreme Love to his Creator, a Fear of offending Him, and a Readiness to do his Will. When Adam sinned, he lost this Moral Rectitude, this Image of God in which he was created: In Consequence of which all his Posterity come into the World destitute of that Image.*”

IN Order to remove this Mistake, you reconsider some of the Texts on which it is grounded. Col. iii. 9, 10. *Lie not one to another, seeing ye have put off the old Man with his Deeds; and have put on the new Man, which is renew'd in Knowledge, after the Image of Him that created him.* Eph. iv. 22, 23, 24. *That*

ye put off, concerning the former Conversation, the old Man which is corrupt, according to the deceitful Lusts, and be renewed in the Spirit of your Mind, and put on the new Man which after GOD is created in Righteousness and true Holiness.

ON this you affirm, "*the old and new Man* here do not signify a Course of Life. But the *old Man* signifies the *Heathen*, the *new Man*, the *Christian Profession*."

THIS you prove, 1. From *Eph. ii. 15.* *Christ abolished the Enmity, to make (or create) in Himself, of twain one new Man.*" Does this only mean *one new Profession*? It evidently means, *one Church*, both of *Jews* and *Gentiles*.

You prove it, 2. From *Col. iii. 8—12.* where "the Apostle tells the *Colossian Christians*, That *now* they were obliged to *put off Anger*, and to *put on Bowels of Mercies*; to admit the Christian Spirit into their Hearts, and to practise Christian Duties; for this Reason, because they *had put off the old Man*, and *had put on the new*. This shews the *new Man* was something they might have put on, and yet be *defective* in personal, internal Holiness." True: *Defective* so far, as still to want more; more *Bowels of Mercies*, *Meekness*, *Long-suffering*. But this does not shew, That the *new Man* does not mean, The Principle both of Internal and External Holiness.

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The Conscience of having received this, is a strong Motive both to depart from Evil, and to labour after a continual Increase of every holy and heavenly Temper. Therefore here likewise, *The putting off the old and the putting on the new Man*, does not mean an *outward Profession*, but a real, inward Change; a Renewal of Soul in *Righteousness and true Holiness*.

You prove it, 3. From *Eph. iv. 22, 24*. Here, you say, "he considers *the putting off the old, and putting on the new Man*, as a Duty. They had done it by *PROFESSION*, and therefore were oblig'd to do it *effectually*." They had done it *effectually*. So the whole Tenor of the Apostles Words implies. *Ye have not so learned Christ: If so be (rather, seeing that) ye have been taught by Him,—That ye put off the old Man—And be renewed in the Spirit of your Mind; and that ye put on the new Man, which after God is created in Righteousness and true Holiness.* The Apostle here manifestly speaks not of a Lesson they had not learned, but of one which God had taught them already: And thence exhorts them, to walk worthy of the Blessing they had received, to be *holy in all Manner of Conversation*.

BUT 4. "*The putting*" on the new Man is one Thing, and the *creating* him is another. He

He must *first* be created, and *then* put on." No. He is *created* and *put on* at the same Time: The former Word more directly referring to GOD. who creates, the latter to Man who is created. "But GOD, you say, *created the new Man*, when he erected the Gospel-Dispensation: As appears from *Eph. ii. 15, 19—22.*" I answer, 1. If those latter Verses are explanatory of that Expression *one new Man* in the 15th, then it does not mean, *one outward Profession*, but the *one Church* of living Believers in *Christ*: 2. The Expression in the 15th V. is not the same with that we are now considering. Neither is the Meaning of that and this Expression the same: *One new Man* means *one Church* and nothing else: *The new Man* means quite another Thing; The Work of GOD in every individual Believer.

You say, 5. "*The old Man and the new, and the new Man's being renewed and created, and the renewing of the Ephesians* all refer not to any Corruption of Nature but to their late *wicked Life.*" What? Does their being *renewed in the Spirit of their Mind*; refer only to their *wicked Life*? If you had not affirm'd this, I should really wonder at your affirming quickly after, "In all *other Places of Scripture except 2 Cor. iv. 16, *Renewing* relates only to a vicious Course of Life:"

Life :” Seeing you immediately confute yourself, by both the following Citations. *“Be not conform’d to this Word, but be ye transformed by the Renewal of your Mind: Unless the Mind be only another Expression for “ a vicious Course of Life.”*² *We ourselves also were sometimes foolish, disobedient, deceived, serving diverse Lusts and Pleasures; living in Malice and Envy, hateful and hating one another. Do these Words imply nothing but “ a vicious Course of Life?” No inward Corruption at all? But after that the Loving-kindness and Love of GOD our Saviour toward Man appeared—He saved us by the Renewing of the Holy Ghost. — From what? From a vicious Course of Life only? Nay, but from Foolishness of Heart also, from Error, from Malice, Hatred, Envy, evil Desire; all which are Inward Corruptions.*

You add “ from all this we may gather, That GOD’s creating the new Man after his own Image in Righteousness and true Holiness, means his erecting the Christian Church with a View to promote Righteousness^a and Holiness among Men. For we are GOD’s Workmanship, created in Christ Jesus unto good Works.” Surely you do not cite this Verse also to prove, That the Renewing of our Mind implies no inward Change? It must be something more than an outward Profession,

^y Rom. xii. 2. ^z Tit. iii. 3—5. ^a p. 155.

son, or the Reforming a vicious Course of Life, by Reason of which we are said to be God's *Workmanship*, created anew in Christ Jesus.

THESE Texts therefore do manifestly refer to *personal, internal Holiness*, and clearly prove, That this is the chief Part of that *Image of God*, in which Man was originally created.

THE other Text which you re-consider is *Eccles. vii. 29.* God hath made Man upright; but they have sought out many Inventions. But this, you say, does not mean, That God made Man *righteous*: But that he made him *right*, as having those Powers, Means and Encouragements, by a due Use of which he may become *righteous*. In order to prove that, This is the true Meaning of the Words, you affirm 1. "That Man here is not to be understood of *Adam*, but of all Mankind." This cannot be granted without full Proof. You affirm, 2. "This appears from the latter Part of the Sentence: THEY sought out many Inventions." *Adam* and *Eve* did so, in and after their Fall. This therefore proves nothing. You affirm, 3. The Word *Jasbar* (which we translate *upright*) "does not always imply *Uprightness* or *Righteousness*." But this is its proper Meaning as will appear to any who seriously considers

considers the following Texts, 1. *Deut. xii. 25. When thou shalt do that which is right in the Sight of the LORD.* It is taken in the very same Sense V. 28, C. xiii. 18. and xxi. 9. In all these Texts it undeniably implies *morally Good or Righteous.* 2. *Deut. xxxii. 4. A GOD of Truth and without Iniquity; just and right is He.* *Psalms xxv. 8: Good and upright is the LORD.* 3. *Psalms xxxiii. 4. The Word of the LORD is right.* *Hos. xiv. 9. The Ways of the LORD are right.* 4. *Psalms xxxii. 11. Be glad and rejoice, ye Righteous.* *Psalms xxxiii. 1. Rejoice in the LORD, O ye Righteous.* In the very same Sense it occurs in numberless Places. As the Word is therefore properly applied to God Himself, to his Word, his Providences, and his People: In all which Cases it must necessarily mean *Righteous*, we cannot lightly depart from this its proper Signification.

BUT you think, there is a Necessity of departing from it here: Because "to say, God created Adam *righteous*, is to affirm a Contradiction," or what is inconsistent with the very Nature of Righteousness. For a Righteousness wrought in him without his Knowledge or Consent, would have been no Righteousness at all." You may call it by any Name you like better. But we must use the old Name still: As being perswaded, That the Love of God, governing the

Senses, Appetites and Passions, however or whenever it is wrought in the Soul, is true, essential Righteousness.

NAY, "Righteousness is *Right Action*." Indeed it is not. Here (as we said before) is your fundamental Mistake. It is a *right State of Mind*, which differ from *right Action*, as the Cause does from the Effect. Righteousness is properly and directly, a *right Temper or Disposition of Mind*, or a Complex of all right Tempers.

FOR Want of observing this, you say, "Adam could not *act*, before he was created. Therefore he must exist, and use his intellectual Powers, *before* he could be righteous." "But according to this Reasoning, as Dr. Jennings observe, *Christ could not be righteous at his Birth*." You answer, "He existed before He was made Flesh." I reply, He did, as God. But the Man *Christ Jesus* did not. Neither therefore did He use his *Intellectual Powers*. According to your Reasoning then, the Man *Christ Jesus*, could not be righteous at his Birth.

THE Dr. adds, "Nay, according to this Reasoning, God^d could not be righteous from Eternity; because He must exist, before He was righteous." You answer, "My Reasoning would hold even with Respect to God, were it true that He ever did begin to exist. But neither the Existence nor the Holiness of
God

God was prior to each other." Nay, but if his Existence was not prior to his Holiness, if He did not exist *before* He was holy, your Assertion That every Being must exist, *before* it is *righteous*, is not true.

BESIDES (to pursue your Reasoning a little farther) If "God did always exist, yet unless you can prove, that He always *acted*, it will not clear your Argument. For let Him exist Millions of Ages, He could not be *righteous*, (according to your Maxims) before He *acted right*."

ONE Word more on this Article. You say, "My Reasoning would hold good, even with Respect to God, were it true, that He ever did begin to exist." Then I ask concerning the Son of God, Did He ever begin to exist? If He did not, He is the One, Eternal God: (For there cannot be Two Eternals) If He did, and your Reasoning hold good, When He began to exist, He was not righteous.

"BUT St. John saith, *He that doth Righteousness is righteous.*" Yes, it appears he is, by his *doing* or practising *Righteousness*. "But where doth the Scripture speak one Word of a Righteousness *infused into us*?" Where it speaks of the *Love of God* (the Essence of Righteousness) *shed abroad in our Hearts*.

AND cannot God, by his Almighty Power infuse any Good Tempers into us? You answer,

swer, "No. No Being whatever can do for us, that which *cannot be at all*, if it be not *our own Choice*, and the Effect of *our own Industry* and Exercise. But all good Tempers are the Effect of *our own Industry* and Exercise. Otherwise they *cannot be at all*."

NAY then, it is certain, they *cannot be at all*. For neither Lowliness, Meekness, Long-suffering, nor any other Good Temper, can ever be the Effect of *my own Industry* and *Exercise*. But I verily believe, they may be the Effect of GOD's Spirit, working in me whatsoever pleaseth Him. See *Isa. xxvi. 12*.

You add, "The Thing cannot exist, unless WE chuse, because *our chusing* to do what is right, is the very Thing which is to exist." No: The Thing which is to exist is, *A right State of Mind*. And it is certain, GOD can give this to any Creature, at the very first Moment of its Existence. Nay, it may be questioned, Whether GOD can create an intelligent Being, in any other State.

"BUT an *Habit* is gain'd by repeated Acts. Therefore *Habits* of Righteousness could not be created in Man." Mere playing upon Words! He *could be*, he *was* created full of Love. Now, whether you call this an *Habit* or no, it is the Sum of all Righteousness.

"BUT this Love is either under the Government of my Will, or it is not." It is.
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The Love of God which *Adam* enjoyed, was under the Government of his Will. "But if so, it could be *righteous* only so far, as applied to *Right Action* in Heart and Life." Stop here. The Love of God is *Righteousness*, the Moment it exists in any Soul. And it must exist, before it can be applied to Action. Accordingly it was *Righteousness* in *Adam* the Moment he was created. And yet he had a Power either to follow the Dictates of that *Love*; (in which Case his *Righteousness* would have endured for ever) or to act contrary thereto: But *Love* was *Righteousness* still; though it was not irresistible.

"I MIGHT add, *Adam's* Inclination to Sin (for he could not sin without a sinful Inclination) must be so strong as to overcome his (supposed) inbred Propensity to Holiness: And so malignant, as to expel that Principle, at once, and totally. Consequently, the supposed *Original Righteousness*, was consistent with a sinful Propensity, *vastly stronger and more malignant than ever was or can be in any of his Posterity*: Who cannot sin against such Resistance, or with such dreadful Consequences. Thus *Original Righteousness* in *Adam* proves far worse than *Original Sin* in his Posterity."

I HAVE set down your Argument at large that it may appear in its full Strength. Now
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let us view it more closely. “*Adam* could not sin, without a *sinful Inclination*.” The Sentence is ambiguous. Either it may mean “*Adam* could not *chuse Ill*, without some *sinful Temper* preceding;” And in this Sense it is false: Or, he could not commit *outward Sin*, without first *inclining*, that is, *chusing* so to do. 2. “This his *sinful Inclination* (or *Temper*) was so strong, as to overcome his inbred Propensity to Holiness.” It was not any *sinful Inclination*, (in this Sense) which overcame his Propensity to Holiness: But strong Temptation from without: How strong we know not; and the Circumstances of it, we know not. 3. “This his *sinful Inclination* was so malignant, as to expel that Principle, at once and totally.” Not by any *sinful Inclination*, but by yielding to Temptation, he did lose the Love and Image of God. But that this was *totally* and *at once*, we have no Authority to affirm. 4. “Consequently Original Righteousness in *Adam* was consistent with a *sinful Propensity*, *vastly stronger and more malignant, than ever was or can be in any of his Posterity*.” It was consistent with no *sinful Propensity* at all, but barely with a *Power of yielding to Temptation*. It declined in the same Proportion, and by the same Degrees, as he did actually yield to this. And when he had yielded entirely
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and eaten the Fruit, *Original Righteousness* was no more. Therefore the 5th Proposition, "Thus *Original Righteousness* proves to be FAR WORSE than *Original Sin*," is Flourish. What a Figure does this fair Argument make, now it is turn'd Inside out?

FROM all this it may appear, That the Doctrine of *Original Righteousness*, (as well as that of *Original Sin*) hath a firm Foundation in Scripture, as well as in the Attributes of a wise, holy and gracious God.

As you do not offer any new Argument in your Conclusion, I need not spend any Time upon it.

You subjoin *Remarks* on Dr. *Watt's Additions* to his Book. Some of these deserve a serious Consideration.

I. EITHER the new-created Man loved God supremely, or not. If he did not, he was not innocent: Since the very Law and Light of Nature require such a Love to God. If he did, he stood disposed for every Act of Obedience. And this is true Holiness of Heart.

You answer (in many Words) "The new-created Man did not love God supremely. For before he could love God, the Powers of his Mind must have been quite

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quite finish'd, and actually exercised." And doubtless the very Moment he was created, they were quite *finished* and *actually exercised* too. For Man was not *gradually form'd* by God, as a Statue is by an human Artificer: But *He spake the Word, and they were made; He commanded and they were created.* And as Light and Heat were not subsequent to the Creation of the Sun, but began to exist with it, so that the Moment it existed it shone; so spiritual Light and Heat, Knowledge and Love were not subsequent to the Creation of Man: But they began to exist together with Him. The Moment he existed, he knew and loved.

2. IF *the new-made Creature had not a Propensity to love and obey God, but was in a State of mere Indifference to Good or Evil, then his being put into such an Union with Flesh and Blood, among a thousand Temptations, would have been an Over-balance on the Side of Vice. But our Reason can never suppose, That God the Wise, Just and Good, would have placed a new-made Creature in such a Situation.*

THIS Argument cannot be answered, unless it can be shewed, either 1. That in such a Situation, there would not have been an Over-balance on the Side of Vice, or 2. That to place a new-made Creature in a Situation where there was such an Over-balance, was

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consistent with the Wisdom, Justice and Goodness of God.

BUT instead of shewing, or even attempting to shew this, you feebly say, "I do not^h think the Reason of Man by any Means sufficient to direct God, in what State to make moral Agents." (O that you had always thought so! How much vain, yea, mischievous Reasoning had then been spared!) "But however *Adam's* Propensities and Temptations were ballanced, he had Freedom to chuse Evil as well as Good." He had. But this is no Answer to the Argument, which like the former, remains in its full Force. How could a wise, just and good God place his Creature in such a State as that the Scale of Evil should preponderate? Altho' it be allow'd he is *in a Measure* free still: The other Scale does not "fly up and kick the Beam."

3. NOTWITHSTANDING *all the Cavils which have been raised, yet if those two Texts (Eph. iv. 24. Col. iii. 10.) are considered together, their obvious Meaning will strike an honest and unbiassed Reader. The new Man, or the Principle of true Religion in the Heart,¹ is created by God after his moral Image, in that Righteousness and true Holiness wherein Man was at first created.*

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You

^a p. 187, 188. ¹ p. 189.

You answer, " I have endeavour'd to prove the contrary, and he does not offer to point out, any one Mistake in my Interpretations." I have pointed out more than one.

4. IF these are the Qualifications with which such a new-made Creature should be endued, and these the Circumstances, wherein from the Wisdom, Justice and Goodness of GOD we should expect him to be situated: Then by a careful Survey of what Man is now, compared with what he should be, we may easily determine, whether Man is at present such a Creature, as the great and blessed GOD made him at first.

You answer, (in Abundance of Words, the Sum of which is this) " Our Circumstances, are, on the whole, far better than Adam's were. For he was under that severe Law, *Transgress and die.*" He was so: but this does not prove the Point still, ballancing the single Disadvantage (if such it was; for even that may be disputed) with the numerous Advantages he was possess'd of, with the Holiness and Happiness which he enjoyed, and might have enjoyed for ever, it does by no Means appear, That the present Circumstances of Mankind in general are better than Adam's were.

5. GOD did not give Noah Dominion over the Brute Creatures, in so ample a Manner as

He did to Adam. Fear indeed fell on the Brutes: But this does not sufficiently preserve Man from their Outrage. In the innocent State, no Man would have been poisoned or torn by Serpents or Lions as now.

You answer, "The 'second Grant runs, *The Fear of you and the Dread of you shall be upon every Beast of the Field, and upon every Fowl of the Air, and upon all that moves on the Earth, and upon all the Fishes of the Sea: Into your Hands they are delivered. Every moving Thing that liveth shall be Meat for you: Even as the Green Herb I have given you all Things.* Now this Grant is more extensive than the first." It is, as to *Food*; but not as to *Dominion*. The Liberty of Eating an Animal does not necessarily imply any Dominion over it at all. "But the *Fear and Dread* of every Beast are the Effects of Dominion in Man, and the Subjection in Brutes." Nay, neither does *Fear* necessarily imply *Dominion*. I may *fear* what has not Dominion over me, and what I am not *subject* to. And those Animals may *fear* me, over which nevertheless I have not Dominion, neither are they *subject* to me. I *fear* every Viper, yea, every poisonous Spider. And they *fear* me: Yet neither has Dominion over the other. *Fear* therefore and *Dread* may be in an high Degree; and

yet no *Dominion* at all. "But they are all delivered into our Hands." Yes, for *Meat*; as the very next Words explain that Expression. Whatever therefore it may "import in other Scriptures," the Meaning of it here is plain and certain.

6. WOULD GOD have exposed the pure and innocent Works of his Hands, to such unavoidable Perils and Miseries, as arise from Bears, Tygers, Serpents, Precipices, Volcano's, &c?

You Answer, "He did ^m expose innocent Adam to a Peril and Misery greater than all these put together, even to a tempting Devil." I reply, 1. This did not imply any unavoidable Misery at all: 2. It implied no more Peril than God saw was needful, as a Test of his Obedience. Therefore this is no parallel Case. So this Argument also stands unanswered.

7. IT has been said indeed, If ⁿ Adam fell into Sin though he was innocent, then among a Million of Creatures every one might sin, though he was as innocent as Adam. I answer, There is a Possibility of the Event: But the Improbability of it is as a Million to One. I prove it thus. If a Million of Creatures were made, in an equal Probability to stand or fall; and if all the Numbers from One to one Million inclusively were

^m p. 191, 192. ⁿ p. 194, 195.

were set in a Rank : It is plainly a Million to One, that just any single proposed Number of this Multitude should fall. Now the Total Sum is one of these Numbers, that is, the last of them. Consequently, it is a Million to One against the Supposition, that the whole Number of Men should fall. And this Argument will grow still ten thousand Times stronger, if we suppose ten thousand Millions to have lived since the Creation.

YOUR Argument stood thus. "If we can't infer from Adam's Transgression, That his Nature was originally corrupt, neither can we infer from the Transgressions of all Mankind, that their Nature is originally corrupt." It is answered, *If a Million of Creatures were made in an equal Probability to stand or fall, it is a Million to One they should not all fall.* You reply, "This is no Answer to my Argument." Surely it is; and a direct Answer. That *one Man* sinned, does not prove he had a corrupt Nature. Why? Because (supposing him Free to chuse Good or Evil) it was as probable he should sin, as not, there being no Odds on one Side or the other. But that *all Men* should sin does prove they have a corrupt Nature : Because it is not as probable, That *all Men* should sin, as that *one Man* should : The Odds against it being as a Million or rather ten thousand Millions

Millions to One. Either therefore we must allow, That Mankind are more inclined to Evil than to Good, or we must maintain a Supposition so highly improbable, as comes very near a flat Impossibility.

AND thus much you yourself cannot but allow: "The Reasoning may hold good, where all Circumstances agree, to make the *Probability equal* with Regard to every Individual in this supposed Million." And how can the *Probability* be other than *equal*, if every Individual be as wise and as good as *Adam*? But, be it equal or no, you say, "The Case is not to be estimated by the Laws of *equal Probability*, but of *Infection*. For when Sin is once enter'd into a Body of Men, it goes on, not according to the Laws of *Chance*," (is this precisely the same with *equal Probability*?) "but the Laws as I may say, of *Infection*." But how came Sin to *enter into a Body of Men*? That is the very Question. Supposing first a *Body of Sinners*, Sin may "assume the Nature of a Contagion." But the Difficulty lies against supposing any *Body of Sinners* at all. You say indeed, "One Sinner produces another, as the Serpent drew in *Eve*: The first Sin and Sinner being like a *little Leaven* which *leavens the whole Lump*." All this I can understand, supposing our Nature is inclined to Evil. But if not, why does not one good Man produce

duce another, as naturally as one Sinner produces another? And why does not Righteousness spread as fast and as wide among Mankind as Wickedness? Why does not this *Leaven leaven the whole Lump*, as frequently, as readily and as thoroughly as the other? These *Laws of Infection*, (so called) will therefore stand you in no Stead. For (to bring the Matter still more to a Point) suppose *Adam* and *Eve* newly infected by Sin: They had then none to infect, having no Child. Afterward they repented and found Mercy. Then *Cain* was born: Now surely neither *Adam* nor *Eve* would infect him! Having suffered so severely for their own Sin; which therefore they must needs guard him against. How then came he to be a Sinner? "Oh, by his own Choice, as *Seth* was righteous." Well: Afterwards both wicked *Cain* and good *Seth*, begat Sons and Daughters. Now was it not just as probable, one should infect his Children with Goodness, as the other with Wickedness? How came then *Cain* to transmit Vice any more than *Seth* to transmit Virtue: If you say, "*Seth* did transmit Virtue: His Posterity was Virtuous 'till they mixt with the vicious Offspring of *Cain*:" I answer, 1. How does that appear? How do you prove, That all the Posterity of *Seth* were virtuous? But 2. If they

they were, Why did not this Mixture amend the Vicious, rather than corrupt the Virtuous? If our Nature is equally inclined to Virtue and Vice, Vice is no more *contagious* than Virtue. How then came it totally to prevail over Virtue, so that *all Flesh had corrupted themselves before the LORD*? *Contagion and Infection* are nothing to the Purpose: Seeing they might propagate Good as well as Evil.

LET us go one Step farther. Eight Persons only were saved from the General Deluge. We have Reason to believe, That four, at least, of these were Persons truly virtuous. How then came Vice to have a Majority again, among the New Inhabitants of the Earth? Had the Nature of Man been inclined to neither, Virtue must certainly have had as many Votaries as Vice. Nay, suppose Man a Reasonable Creature, and supposing Virtue to be agreeable to the highest Reason, according to all the Rules of Probability, the Majority of Mankind must in every Age have been on the Side of Virtue.

8. SOME have reckon'd up a large Catalogue of the Instances of Divine Goodness, and would make this as evident a Proof, That Mankind stands in the Favour of GOD as all the other Instances are, of an universal Degeneracy of Man, and the Anger of GOD against them.

But

But, 'tis easy to reply, The Goodness of God may incline Him to bestow a thousand Bounties upon Criminals. But his Justice and Goodness will not suffer Him, to inflict Misery in such an universal Manner, where there has been no Sin to deserve them, either in Parents or Children.

You answer, "There is more than enough Sin among Mankind, to deserve all the Sufferings God inflicts upon them. And the Scriptures represent those Sufferings as Disciplinary, for Correction and Reformation." What, *all* the Sufferings of *all* Mankind? This can in no wise be allow'd. Where do the Scriptures say, That *all* Sufferings, those of Infants in particular, are purely *Disciplinary*, and intended only "for Correction and Reformation?" Neither can this be reconciled to Matter of Fact. How did the Sufferings of *Grecian* or *Roman* Infants, tend to their Correction and Reformation? Neither do they tend to the Correction or Reformation of their Parents or of any other Persons under Heaven. And even as to Adults: If universal Suffering is a Proof of universal Sin; and universal Sin could not take Place, unless Men were naturally prone to Evil. Then the present Sufferings of Mankind are a clear and strong Evidence that their Nature is prone to Evil.

9. NOTWITHSTANDING *all* God's Provision for the Good of Man, still the Scripture represents

represents Men, while they are in their fallen State, as destitute of GOD's Favour, and without Hope.

You answer, "How can^p Men be *destitute of GOD's Favour*, when He has vouchsafed them a Redeemer?" By *destitute of GOD's Favour*, we mean, *Children of Wrath*, Objects of GOD's Displeasure. And because they were so, the Redeemer was given, to *reconcile them to GOD* by his own Blood. But notwithstanding this, *while we and they were in our fallen State*, we were all Objects of GOD's Displeasure.

"BUT how can they be *without Hope*, when He *hath given them the Hope of eternal Life*?" All Men who are not born again, born of GOD are *without Hope* at this Day. GOD indeed *hath given*, but they have not *accepted the Hope of eternal Life*. Hence the Bulk of Mankind are still as void of *this Hope*, as are the Beasts that perish. And so (the Scripture declares) are all Men by *Nature*, whatever Difference Grace may make. By *Nature* all are *Children of Wrath*, *without Hope*, *without GOD in the World*.

10. DOth that Man write the sincere Sense of his own Mind and Conscience, who charges the Expression, "Adam was on Trial for us all," with this Inference, "That we are none
of

of us in a State of Trial now, but Adam alone was upon Trial for us all?" We have owned and granted, That Men are now in a State of Trial: But this is upon the Foot of a new Covenant.

You answer, "what" can be more evident, than that according to this Scheme *Adam* alone was to be upon Trial for us all, and that none of *Adam's* Posterity are upon Personal Trial?" Do you not see the Ambiguity in the Word *alone*? Or do you see and dissemble it? Dr. *Watts* supposes, That *Adam* alone, that is, *This single Person* was on Trial for all Men. Does it follow from hence, that *Adam* alone, that is, *no other Person*, was ever in a State of Trial? Again: If *no Person but Adam* was upon Trial for all Men, will it follow, "No Person but *Adam* was upon Trial at all!" It is really hard to think, that you here "speak the sincere Sense of your own Mind and Conscience."

You go on. "He supposes all Mankind are still under the Original Covenant with *Adam*, accordingly to which he *alone* was upon Trial for us all, and none of his Posterity are upon Personal Trial." He does not suppose any Man to be so under that Covenant, as to supersede his being upon Personal Trial. Yourself add, "I knew he owned, we are upon Personal Trial, and that

that all Mankind are now under the Covenant of Grace. But how can either of these consist with the Scheme?" Both of them consist with it perfectly well. 1. *Adam alone or singla* was, in some Sense, on Trial for all Mankind, according to the Tenor of the old Covenant, "Do this and live." 2. *Adam* fell, and hereby the Sentence of Death came on him and all his Posterity. 3. The new Covenant was given, whereby all Mankind were put into a State of Personal Trial. Yet still, 4. Death the Penalty of the old Covenant, came (more or less) on all Mankind. Now all this is well consistent with itself, as well as with the Tenor of Scripture.

II. *MANKIND is represented as one collective Body in several Verses of the 5th Chapter to the Romans.*

You answer, "St. Paul" always distinguishes between *Adam*, and *all Men*, his Posterity, and does not consider *Adam with all Men*, as one Creature."

WHAT then? This does not prove, that he does not represent Mankind (*Adam's Posterity*) as one collective Body.

12. *ALL that is contained in the Blessing given to Noah is consistent with the Curse which came on all Men by the first Sin. But that Curse is not consistent with the Original Blessing which was given to Adam.*

You

You answer, "The Blessing given^p to *Noah*, was the *very same* which was given to *Adam*." This is palpably false. The Blessing which was given to *Adam* included 1. Freedom from Pain and Death. 2. Dominion over the whole Brute Creation. But that given to *Noah* did not include either. Yet you affirm, "It is renewed to *Noah*, without any Manner of Alteration, after Pain and Death were introduced into the World!" And do *Pain* and *Death* then make *no Manner of Alteration*?

13. THE *Dominion over the Brutes* given to *Adam* was not given to *Noah*.

You answer, "Our^a killing and feeding upon them is the highest Instance of *Dominion* over them." It is no Instance of it at all. I may shoot a Bear and then eat him: Yet I have no Dominion, unless it be over his Carcase.

^p p. 212. ^a p. 213.



Doctrine of Original Sin

But how was I furnished with reading? I observed the manner wherein you have treated it, of which I could not be a Judge before. The Frame which he had so beautifully and strongly connected, you have disjointed and broken in pieces, and given us nothing but mangled fragments of it, from which it is impossible to form any Judgment of the whole. In order therefore to do justice to that great and good Man, as well as to the Argument, I join in Extract of to you of that Work as directly affects the point.



T H E

Doctrine of Original Sin, &c.

P A R T IV.

Extracts from Dr. Watts and Mr. Hebden.

 HAVE now considered what is material in your "*Doctrine of Original Sin*," with the *Supplement and Reply to Dr. Watts*. And this I purposely did before I read the Doctor's Book. But how was I surprized on reading it, to observe the Manner wherein you have treated it, of which I could not be a Judge before ! The Frame which he had so beautifully and strongly connected, you have disjointed and broken in Pieces, and given us nothing but mangled Fragments of it, from which it is impossible to form any Judgment of the whole. In order therefore to do Justice to that great and good Man, as well as to his Argument, I subjoin an Extract of so much of that Work as directly affects the main Question.

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I THE rather subjoin this and the following Extracts, for these two Reasons, 1. Because what has gone before being purely argumentative, is dry and less profitable to the Generality of Readers. 2. Because they contain one, uniform, connected Scheme of the great Doctrine which I have been hitherto defending: And which after the Objections have been removed out of the Way, may be more clearly understood and firmly embraced.

INTRODUCTION.

“^a Man is a Creature made up of an Animal Body and a Rational Mind, so united as to act in a mutual Correspondence according to certain Laws appointed by his Creator. Now suppose the blessed God, who is perfect in Wisdom and Power, in Justice and Goodness, were to form such a New Creature, with what Qualifications may we conceive such a Creature would be endow'd, by a Being of such Goodness, Justice and Wisdom?”

“I. ^b WE cannot but conceive, he must have a *Perfection of natural Powers, both of Body and Spirit*, as united together, suited to his present Circumstances.

“NOT that we need conceive, *Man* would be made so perfect a Being as God could make

make him. For the Wisdom of God plainly design'd to display itself in the different Ranks and Orders of his Creation. Nor is it reasonable to suppose, Man would be made at first with such sublime Perfections, as he himself might afterwards arrive at, by a wise Improvement of his Powers. But still the Creature which was designed to bear the nearest Likeness of his Maker in this lower World, must have Powers perfectly sufficient for his present Well-being, and acting in that Station wherein God had placed him. ^c All his Senses must be clear and strong, his Limbs vigorous and active, his Body healthy in all the inward and outward Parts of it, and every natural Power in its proper Order. For God would surely form such a Creature, in a State of perfect Ease, without any original Malady of Nature, to give him Pain or Sorrow.^d Nor could there be any Tendency in his Body to Pain or Disease while he remained without Sin.

“AND as the *Powers of his Body* must be thus perfect, so the *Faculties of his Soul* must have their *Perfection* too.

“HIS *Understanding* must have that Knowledge both of God and his Creatures, which was needful for his Happiness. Not that he was formed with all Knowledge in Arts
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and Sciences, but with such as was requisite to his Peace and Welfare. His Reason must be clear, his Judgment uncorrupted, and his Conscience upright and sensible.

“THIS^e leads me to speak of his *Moral Perfection*. A rational Creature thus made, must not only be *innocent*, as a Tree, but must be formed *Holy*. His *Will* must have an inward Bias to Virtue: He must have an Inclination to please that God who made him, a supreme Love to his Creator, a Zeal to serve Him, and a tender Fear of offending Him.

“FOR either the new created Man loved God supremely, or not. If he did not, he was not innocent, since the Law of Nature requires a supreme Love to God. If he did he stood ready for every Act of Obedience: And this is *true Holiness of Heart*. And indeed without this, how could a God of Holiness love the Work of his own Hands?

“THERE must be also in this Creature a regular Subjection of the inferior Powers to the superior. Sense and Appetite and Passion must be subject to Reason. The Mind must have a Power to govern these lower Faculties, that he might not offend against the Law of his Creation.

“HE must also have his Heart inlaid with Love to the Creatures, especially those
of

of his own Species, if he should be placed among them: And with a Principle of Honesty and Truth in dealing with them. And if many of these Creatures were made at once, there would be no Pride, Malice or Envy, no Falshood, no Brawls, or Contentions among them but all Harmony and Love.

“THIS Universal Righteousness, which is the *Moral Image* of God, is far the noblest Part of that Image in which *Moses* represents Man to have been originally created. The same Writer assures us, That when God survey'd all his Works, He pronounced them *very good*! Agreeably to what *Solomon* ^s assures us that God *made Man upright*.

“’Tis true, the *Natural Image* of God in which Man was created, consisted in his spiritual, intelligent and immortal Nature: And his *Political Image* (if I may so speak) in his being LORD of this lower Creation. But the chief, the *Moral Part* of his Image, we learn from *St. Paul*, to have been the Rectitude of Man's Nature: Who in his *Epistle to the Ephesians* says, That the Image of God, in which Man is to be *renew'd*, and consequently in which he was *made* consists in *Righteousness and true Holiness*.

“II. FROM the Justice and Goodness of God we may infer, That tho' Man was

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made

made *Free* with a Powerⁱ to chuse either Evil or Good, that he might be put into a State of Probation, yet he had a *full Sufficiency of Power*, to preserve himself in Love and Obedience to his Creator, and to guard himself against every Temptation.

“ III. 'Tis highly ^{*} probable, from the Goodness of God, that such a Creature would be *made immortal*. 'Tis true the Great God as Sovereign LORD of his Creatures, might take away all that He had given. But 'tis hard to suppose that He ever would have destroy'd an intelligent Creature who had continued to serve and please Him.

“ 'Tis also probable, That he was endued with Power to arrive at higher Degrees of Excellency and Happiness, than those in which he was formed at first, and hereby he was greatly encouraged both to watch against every Sin, and to use all Zeal and Diligence in improving the Powers he had received.

“ IV. WEⁱ may add, That *the Habitation* in which a God of infinite Goodness would place such an innocent and holy Creature, would be furnish'd with *all the Necessaries and Conveniences* of Life, and prepared for his *Delight* as well as *Safety*. And so *Moses* tells us, That the first created Pair were placed in *Eden*, a Garden of Pleasure, and
were

were made Lords of all therein, of all the Creatures, Animal and Vegetable, that were round about them.

“ NEITHER can we conceive that any Thing destructive or hurtful could be found in this delightful Habitation but what Man would have sufficient Notice of with sufficient Power to oppose or avoid it.

“ V. “AND if this Creature had Power to propagate its Kind, the Child must be innocent and holy, and equally capable of persevering in Virtue and Happiness.

“ Now if we may judge from the Wisdom, Justice and Goodness of God, that these are the Qualifications with which such a new-made Creature would be endued, these the Circumstances in which he would be situated, then by a careful Survey of what Mankind, is now, we may easily judge whether Man is now such a Creature as the Great and blessed God made him at first? And this is the Subject of the ensuing Enquiry.

QUESTION I.

“ Is *Man in his present Circumstances such a Creature as he came out of the Hands of God his Creator?* We may derive a full Answer to this Enquiry from the following Considerations.

I. THIS

“ 1. THIS Earth which was design'd for the Habitation of Man, carries evident Tokens of Ruin and Desolation, and does not seem to be ordained in its present Form and Circumstances, for the Habitation of innocent Beings; but is apparently fit for the Dwelling-place of Creatures who are degenerate and fallen from God.

“ IT is granted that the Beauty and Order of this lower World, even in its present Constitution, and the wonderful Texture, Composition and Harmony of the several Parts of it, both in Air, Earth and Sea, do still illustriously display^o the Power, Wisdom and Goodness of their Creator. Yet it must be confest also, that there are glaring Proofs, of the Terrors of his Justice and the Execution of his Vengeance.

“ Is not the present Shape of our Earth, in its Divisions of Seas and Shores, rude and irregular, abrupt and horrid? Survey a Map of the World, and say, Does the Form of it strike our Eyes with any natural Beauty and Harmony? Rather does it not strongly bear on our Sight the Ideas of Ruin and Confusion? Travel over the Countries of this Globe, or visit several Parts of this Island. What various Appearances of a ruin'd World? What vast broken Mountains hang over the Heads of Travellers? What stupendous
Cliffs

Cliffs and Promontories rise, high and hideous to behold? What dreadful Precipices, which make us giddy to look down, and are ready to betray us into Destruction? What immense Extents are there in many Countries of waste and barren Ground? What vast and almost impassable Deserts? What broad and faithless Morasses, which are made at once both Deaths and Graves to unwary Travellers? What huge ruinous Caverns, deep and wide, big enough to bury whole Cities?

“WHAT resistless Deluges of Water, in a Season of great Rains, come rolling down the Hills, bear all Things before them, and spread spacious Desolation? What roaring and tremendous Water-falls in several Parts of the Globe? What burning Mountains, in ^pwhose Caverns are Lakes of liquid Fire ready to burst upon the lower Lands? Or they are a mere Shell of Earth, covering prodigious Cavities of Smoke, and Furnaces of Flame: And seem to wait a Divine Command, to break inward and bury Towns and Provinces in fiery Ruin.

“WHAT active Treasures of Wind are pent up in the Bowels of the Earth, ready to break out into wide and surprising Mischief? What huge Torrents of Water rush and roar through the Hollows of the Globe we tread?

What

What dreadful Sounds and threatening Appearances from the Region of Meteors in the Air? What Clouds charged with Flame, ready to burst on the Earth and discompose and terrify all Nature?

“WHEN I survey such Scenes as these, I cannot but say within myself, “Surely this Earth, in these rude and broken Appearances, this unsettled and dangerous State, was designed as a Dwelling for some unhappy Inhabitants, who did or would transgress the Laws of their Maker, and merit Desolation from his Hand. And He hath here stored up his Magazines of Divine Artillery against the Day of Punishment.”

“How often have the terrible Occurrences of Nature in the Air, Earth and Sea, and the calamitous Incidents in several Countries, given a strong Confirmation of this Sentiment?

“WHAT Destructive Storms have we and our Fathers seen even in this temperate Island of *Great-Britain*? What Floods of Water and violent Explosions of Fire do we read of in the Histories of the World? What shocking Convulsions of the Globe, stretching far and wide under the affrighted Nations? What huge Disruptions of the Caverns of the Earth, with tremendous Bellowings, which have filled its Inhabitants with Terror and Astonish-

Astonishment, and made wide Devastations? Would a good and gracious Being have originally so formed the inanimate ^s Parts of this lower World, as to produce such deadly Concussions, therein, and such desolating Appearances, had He not designed it for the Habitation of such Creatures, as He foresaw would deserve these Strokes of his Indignation?

“AND thus both *Moses* and *St. Peter* suppose God to have laid up Stores of Ruin and Destruction within the Bowels of the Earth, that He might break open his ^u dreadful Treasures of Flood and Fire at proper Seasons, to drown and to burn the World together with the sinful Inhabitants thereof.

Now the great God, who appointed such prodigious Quantities both of Water and Fire to be reserved in the Bowels of the Earth, and among the Clouds of Heaven, for such a foreseen Day of general Destruction, did also doubtless prepare the Materials of all the lesser ^w Storms and Hurricanes, Earthquakes and Floods, and Convulsions of Nature; and treasured up for these Purposes his Magazines of Wind and Flood and Fire in the Earth. And is this an Habitation prepared for the Residence of pure and holy Beings? Is this such a peaceful Place as a kind Creator would have form'd for innocent

cent Creatures? 'Tis absurd to imagine this of a God so wise, so righteous, and so merciful!

"2. LET us take a Survey of the Vegetables which grow out of the Earth, with the Brute Animals which are found on the Surface of it, and we shall find more Reasons to conclude that Man the chief Inhabitant, is not such as he came first out of his Maker's Hand.

"It must be granted here again, that the Wisdom and Goodness of the Creator are amazingly * displayed, in the Animal and the Vegetable World, beyond the utmost Reach of our Thoughts or Praises. But still we may have Leave to enquire, whether if Man had continued innocent, among the numerous Herbs and Flowers fitted for his Support and Delight, any Plants or Fruits of a malignant, mortal Nature would have grown out of the Earth, without some plain Mark or Caution set upon them?

"CAN we suppose that among the Roots, Herbs and Trees good for Food, the Great GOD would have suffered Mischief, Malady and deadly Poison, to spring up here and there, without any sufficient Distinction, that Man might know how to avoid them? This is the Case in our present World; Disease, Anguish and Death, have enter'd into the Bowels

* p. 21.

Bowels and Veins of Multitudes, by an innocent and fatal Mistake of these pernicious Things, for proper Food.

“THERE was indeed *the Tree of Knowledge* in Paradise. But Man was expressly caution'd against it. And certainly had he continued holy, no Poisonous Plant^y would have been suffered to grow on the Earth, without either some Natural Mark set upon it, or some Divine Caution to avoid it.

“PROCEED to the Animal World. There are many Creatures indeed, which serve the Use or Pleasure of Man. But are there not many other Sorts, which he is neither able to govern,^z nor to resist? And by which all his Race are exposed, whenever they meet them, to Wounds and Anguish and Death?

“IF Man had not sinned, would there have been in the World any such Creatures as Bears and Tygers, Wolves and Lions, animated with such Fierceness and Rage, and armed with such destructive Teeth and Talons? Would the innocent Children of Men, have ever been formed, to be the living Prey of these Devourers? Were the Life and Limbs of holy Creatures, made to become Heaps of agonizing Carnage? Or would their Flesh and Bones have been given up to be crushed and churned between the Jaws of Panthers and Leopards, Sharks and Crocodiles?

^y p. 22. ^z p. 23.

codiles? Let Brutes be content to prey on their Fellow Brutes, but let Man be their Lord and Ruler.

“If Man^a were not fallen, would there have been so many Tribes of the Serpent-kind, armed with deadly Venom? Would such subtle and active Mischiefs have been made and sent to dwell in a World of Innocents? And would the Race of all these Murderers and destructive Animals, have been propagated for six thousand Years, in any Province of God’s Dominion, had not its rational Inhabitants been in Rebellion against God?

“WHAT are the immense Flights of Locusts which darken the Sky, and lay the Fields desolate? What are the Armies of Hornets or Muscatoes, that frequently make a pleasant Land almost intolerable? If they are found in the Heats of *Africk*, and of the *East* and *West-Indies*, one would think they should not infest the *Polar* Regions, if the Creator had not design’d them for a Scourge to the Nations on all Sides of the Globe?

“WHAT^b are the innumerable Host of Caterpillars but so many Messengers of the Anger of God against a sinful Race? And since we can neither resist nor subdue them, we may certainly infer, that we are not now such Favourites of Heaven, as God at first made us.

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The troublesome and pernicious Tribes of Animals, both of large and smaller Size, which are Fellow-Commoners with us on this great Globe, together with our Impotence to prevent or escape their Mischiefs, is a sufficient Proof, that we are not in the full Favour and Love of the God that made us, and that He has quarter'd his Armies, his Legions among us, as Princes do in a rebellious Province.

“ It is true all these are Trials for Man during his State of Probation. But a State of Probation for innocent Man would not have included *Death*: Much less a violent and bloody, or a lingering and painful Death. Accordingly our Return to Dust is mention'd by *Moses* as a Curse^d of God for the Sin of Man. And when once Life is forfeited by all Mankind, then a painful Death may properly become a Part, of the further Trial of such Creatures, as are to rise again: And any pious Sufferers may be rewarded by a happy Resurrection. But a painful Death could never be made a Part of the Trial of innocent Creatures, who had never forfeited Life, nor were ever legally subjected to Death.

“ UPON the whole therefore, such noxious and destructive Plants and Animals, could
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not

not be made to vex and disturb, to poison and destroy, a Race of innocent intellectual Beings.

“3. THE Manner of our Entrance into Life is another Proof of universal Sin. Would the great and good God have appointed Intellectual Animals, had they been sinless, to be propagated in such a Way, as should necessarily give such exquisite Pain and Anguish to the Mothers who bring them forth? And if the Contagion had not been universal, why should such acute Pangs attend almost every Female Parent? Are not the multiplied Sorrows with which the Daughters of *Eve* bring forth, an evident Token that they are not in their Original State of Favour, with that God who created them and pronounced a Blessing upon them in their Propagation?”

MOSES^s informs us, That God *blessed* the first Pair, and bid them *be fruitful and multiply and replenish the Earth and subdue it*: And soon after tells us, that these *multiplied Sorrows* in Child-birth, are a Curse from an offended

p. 28.

“The Author has been censured here for not dropping a Tear over the Fair Sex under their Sorrows and acute Pains. But he imagines, he has been dropping Tears in every Page, and that over every Part of Mankind.” Undoubtedly he has: And if so, how unjust, how cruel is that Censure?

p. 29.

offended God. Surely the Curse is not as old as the Blessing: But Sin and Sorrow came in together, and spread a wide Curse over the Birth of Man, which before stood *only* under a Divine Benediction. Not that the Blessing is now quite taken away, tho' the Pains of Child-bearing are added to it. And daily Experience proves, this Curse is not taken away by the Blessing repeated to *Noah*.

“ 4. LET us consider in the next Place how the Generality of Mankind are preserved in Life. Some few have their Food without Care or Toil: But the Millions of Human Creatures, in all the Nations of the Earth, are constrain'd to support a wretched Life by hard Labour. ^b What dreadful Risques of Life or Limbs, do Multitudes run, to purchase their necessary Food? What Waste of the Hours of sweet Repose, what long and slavish and painful Toils by Day, do Multitudes sustain in order to procure *their* daily Nourishment? 'Tis *by the Sweat of their Brows* they obtain *their Bread*: 'Tis by a continual exhausting their Spirits, that many of them are forced to relieve their own Hunger, and to feed their helpless Offspring.

“ If we survey the lower Ranks of Mankind even in *England*, in a Land of Free-

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dom

dom and Plenty, a Climate temperate and fertile, which abounds with Corn and Fruits, and rich Variety of Food: Yet what a hard Shift do ten thousand Families make to support Life? Their whole Time is devoured by Bodily Labour, and their Souls almost eaten up with gnawing Cares, to answer that Question, What shall I eat, and what shall I drink? Even in the poorest and coarsest Manner? But if we send our Thoughts to the sultry Regions of *Africk*, the Frost and Snows of *Norway*, the Rocks and Deserts of *Lapland* and Northern *Tartary*, what a frightful Thing is Human Life? How is the Rational Nature lost in Slavery, and Brutality, and incessant Toils, and Hardships? They are treated like Brutes by their Lords, and they live like Dogs and Asses, among Labours and Wants, Hunger and Weariness, Blows and Burthens without End. Did God appoint this for Innocents?

“ Is the momentary Pleasure of Eating and Drinking a Recompence for incessant Labour? Does it bear any Proportion to the Length of Toil, Pain and Hazard, where-with the Provisions of Life are procured? *Moses* thought not. When he ^{*} speaks of Man's eating Bread in the Sweat of his Brows, he acknowledges this to be another of the Curses of God for the Sin of Man.

“ 'Tis

“ 'Tis strange that any Man should say,
*“ In this Sentence of God, no Curse is pronounced
 upon either Adam's Body, Soul or Posterity :
 That the Sorrow of Child-bearing is not in-
 flicted as a Curse : That the Labours of Life
 were increased, but not as a Curse : That Death
 was not a Curse.”* I would fain ask what is
 a Curse, if some Natural Evil pronounced
 and executed upon a Person, or Thing, be
 not so ? Especially when it is pronounced on
 Account of Sin, and by God Himself, as
 supreme Governor and Judge ? And even
 the Curse on the Ground falls properly on the
 Person who tills it.

“ It is granted, God can turn Curses
 into Blessings. Yet these Evils were origi-
 nally pronounced and inflicted as a Curse or
Punishment of Sin, as it is written, *curst is
 every one who continueth not in all Things.*
 And that Death was designed as a Curse on
 Man for Sin is evident; for Christ *suffered
 that Curse for us.*

“ 5. CONSIDER the Character of Man-
 kind in general with Regard to Religion
 and Virtue, and it will be hard to believe
 they bear the Image of their Common Fa-
 ther in Knowledge and Holiness. Some I
 grant, are renewed in his Image: But the
 Bulk of the World are of another Stamp;

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and

and sufficiently shew, there is some fatal Contagion spread thro' this Province of God's Dominion. So St. *John* tells us, that except the few who are *born of God*, *the World lieth in Wickedness*.

“AND can we think of that gross and stupid Ignorance of God, which reigns thro' vast Tracts of *Asia*, *Africa* and *America*, and the thick Darkness which buries all the Heathen Countries,” and reduces them almost to Brutes: Can we think of the abominable Idolatries, the lewd and cruel Rites of Worship which have been spread thro' whole Nations; the impious and ridiculous Superstitions which are now practised among the greatest Part of the World: And yet believe the blessed God would put such wretched polluted Workmanship out of his pure Hands?

“CAN we survey the desperate Impiety and Profaneness, the Swearing and Cursing and wild Blasphemy, that is practised, Day and Night among vast Multitudes of those who profess to know the true God: Can we behold that almost Universal Neglect of God, of his Fear, his Worship, and the Obedience due to Him, which is found even among them who are called *Christians*: And yet imagine, that these bear that Image of God in which they were created?

“NOR

"NOR have Men forgot GOD only, but they seem also to have abandoned their Duties to their Fellow-Creatures also. Hence the perpetual Practices of Fraud and Villany in the Commerce of Mankind, the innumerable Instances of Oppression and Cruelty which run thro' the World; the Prideⁿ and Violence of the Great, the Wrath, Ambition and Tyranny of Princes, and the endless Iniquities and Mischiefs that arise, from Malice, Envy and Revenge in lower People. If we add to these the impure Scenes of Lust and Intemperance, which defy the Day and pollute the Darkneſs: With the monſtrous Barbarities which are continually committed by the Heathen Savages in *Africk* and *America* (some of whom kill and roast their Fellow-Creatures, and eat up Men as they eat Bread) and by the Chriſtian Savages in the *Inquiſition* eſtabliſhed in *Aſia*, as well as in many Parts of *Europe*: Can we ſtill imagine, That Mankind abide in that State, wherein they came from the Hands of *their* Maker?

"THAT far the^o *greateſt Number of Men are evil*, was the known Sentiment of the wiſer Heathens. They ſaw and bewailed the undeniable Fact, tho' they knew not how to account for it. 'Οι πλείονες Κακοί' *Moſt Men are wicked*, was a common Obſervation a-

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mong

mong them. Even the Poets could not but see this obvious Truth. So *Virgil* brings in *Ancises*, telling his Son, Few are happy in the other World.

Pauci^p læta arva tenemus.

And in this Life *Horace* remarks of Men in general,

Nitimur in vetitum semper, cupimusq; negata.

We are always desiring and pursuing forbidden Things. Nay he says

Vitiis nemo sine nascitur. No Man is born without Vices: And gives this Character of young Men in general,

Cereus in vitium flecti; monitoribus asper.
Seneca says just the same,

Pejora juvenes facile præcepta audiunt:
Young Men readily hearken to evil Councils; they are soft as Wax to be moulded into Vice, but rough and rugged to their best Monitors.

“ *JUVENAL* abounds with the same Accounts of Human Nature:

Quæ tam festa dies, ut cesset prodere furem?

Ad Mores Natura recurrit

Damnatos, fixa & mutari nescia.

Quisnam^a hominum est, quem tu contentum videris uno

Flagitio?

Dociles imitandis

Turpibus & pravis omnes sumus.

“ 6. AND

“6. AND not only they of riper Age, but even those of tender Years, discover the Principles of Iniquity and Seeds of Sin. What young Ferments of Spite and Envy, what native Wrath and Rage, are found in the little Hearts of Infants, and sufficiently discovered by their Hands and Eyes and Countenances, before they can speak or know Good from Evil! What additional Crimes of Lying and Deceit, Obstinacy and Perverseness proceed to blemish their younger Years?

“How little Knowledge or Thought of God, their Creator and Governor, is found in Children when they can distinguish Good and Evil? What an utter Disregard of Him that made them, and of the Duties they owe to Him? And when they begin to act according to their childish Age, how little Sense have they of what is morally *right* and *good*? How do evil Passions or irregular Appetites continually prevail in them? Even from their first Capacity of acting as Moral Creatures, how are they led away to practise Falshood and Injury to their Play-fellows, perhaps with Cruelty or Revenge? How often are they engaged in bold Disobedience to their Parents or Teachers? And whence does this arise? What is the Root, that brings forth such early bitter Fruit?

“IT

"It cannot be imputed to Custom, Education or Example: For many of these Things appear in Children before they can take any Notice of ill Examples, or are capable of imitating them. And even where there are only "good Examples about them, and when the best and earliest Instructions are given them, and inculcated with the utmost Care, yet their Hearts run astray from God. The far greatest Part of them visibly follow the corrupt Influences of Sense, Appetite, Passion, and manifest very early the evil Principles of Stubbornness, Pride and Disobedience.

"I. To" give a still fuller Confirmation of this Truth, that Mankind have a corrupt Nature in them, let it be observed, that where Persons have not only had all possible Helps of Education from their Parents, but have themselves taken a religious Turn betimes, what perpetual Hindrance do they find within themselves? What inward Oppositions work in their Heart, and perhaps interrupt their Holy Course of Life? What Vanity of Mind, what irregular Appetites, what Forgetfulness of God, what evil Thoughts and Tendencies of Heart rise up, in Contradiction to *their* best Purposes? Inasmuch that *there is not a just Man upon Earth,*
who

who thro' his whole Life doth Good and sinneth not.

“ To sum up the three last Considerations. If the Bulk of Mankind are grossly sinful, and if every Individual without Exception is actually a Sinner against the Law of his Creator : If sinful Propensities appear even in our most tender Years ; and every Child becomes an actual Sinner almost as soon as it becomes a moral Agent : Then we have just Reason to conclude, That there is some Original Taint spread thro' the whole Race of Men from their Birth. It has been said indeed, That “ if the first Man fell “ into Sin, tho' he was innocent and perfect, “ then among a Million of Men, every one “ might Sin, tho' he was as innocent and “ perfect as *Adam*.”

“ I ANSWER, There is a bare Possibility of the Event, but the Improbability of it is in the Proportion of a Million to One.

“ AND I prove it thus. If a Million of Creatures were made in an equal Probability to stand or fall : And if all the Numbers from *One*, to *One Million* inclusively, were set in a Rank, 'tis a Million to one that just any single proposed Number of all these should fall by Sin. Now the total Sum is one of these Numbers, that is, the last of them.

them. Consequently it is a Million to One against the Supposition that the whole Number of Men should fall.

“AND yet farther, if they were all made (as the Goodness of God seems to require) in a greater Probability of standing than falling, then it is abundantly more than a Million to One, that all should sin without Exception. And the Argument grows still ten thousand Times stronger, if we suppose ten thousand Millions to have lived since the Creation.

“8. THAT Man is a fallen Creature, appears farther from hence: No Man is able by his present natural Powers to perform^a that Law of his Creator which is still written upon his Heart.

“DOES not this Law require us to love God with all our Heart, to do to others as we would they should do to us, and to govern our Senses, Appetites and Passions, by the Rules of Reason? Does it not require that these Things whether they regard God, ourselves, or Others, should be done perfectly, without Defect? Doth it not demand,^b that we should fear, honour and trust the Great God, and obey all his Will in a perfect Manner? Doth it not prescribe constant Justice, Truth and Goodness, toward our great

^a p. 48. ^b p. 49. ^c p. 50.

Neighbour, without one covetous Wish, one Act of the Will, or Tongue or Hand, contrary to Truth or Love? Does it not demand, that every Sense, Appetite and Passion, should be perfectly subject to Reason? Now is there a Man on Earth, who can say, "I am able by my *natural Powers* to do this?"

"EVEN the 'Outward Temptations to which Man is exposed, are evidently too strong, to be effectually and constantly resisted, by his now enfeebled Reason and Conscience; while at the same Time, his Will, his Appetites and Passions have a powerful Propensity to comply with them.

"Now would a just, a wise and a merciful God have formed Intellectual Creatures, in such a wretched State, with Powers and Capacities so much below their Duties, that they break his Law daily and continually, and are not able to help it?"

"SHOULD it be said, "God cannot require more than we are able to perform." You have an Answer in your own Bosom. For you know and feel, God does require this, even by the Law He has written in your Heart: Yet 2. You feel you are not able to perform it, untie or cut the Knot, how you may.

"SHOULD it be said again, "God pities and pardons feeble Creatures," I answer,
1. Accord-

1. According to the Covenant of Grace, He does, but not according to the Law of Creation. But 2. Did God make some of his noblest Creatures, so feeble in their Original State, as continually to offend, and want Pardon? Did He give them such a Law as should never, never be fulfilled by any one of them? Would a God who adjusts the Proportions of all Things with the exactest Wisdom give a Law to his Creatures so disproportionate to their Original Powers, that even in the State of their Creation, they are under a Necessity of breaking it, and stand in Need of daily Forgiveness? Does not this single Consideration prove, That Man is now a Degenerate Being, and not such as he was at first created, by the wise, the righteous, the merciful God!

“ If you who are most unwilling to acknowledge the Fall of Man, would but look into yourself daily, and observe all the sinful and irregular Turns of your own Heart: How propense you are to Folly, in greater or less Instances, how soon Appetite and Passion oppose Reason and Conscience; How frequently you fall short of the Demand of the perfect Law of God: How thoughtless and forgetful you are of your Creator, how cold and languishing your Affection to Him: How

How little Delight you have in Virtue, or in Communion with God: Could you think you are such an innocent and holy Creature, as God at first created you? And that you have been such even from your Childhood? Surely a more accurate Observation of your own Heart, must convince you, That you yourself are degenerated from the first Rectitude of your Nature.

“ 9. ANOTHER ¹ Proof of the Degeneracy of Mankind is this, They are evidently under the Displeasure of God, which could not be in their primæval State. As we have taken a short View of *the Sins of Men*, let us also briefly survey *the Miseries of Mankind*, and see how these consist with their being in the Favour of God.

“ THINK on the Thousands of rational Creatures descending hourly to the Grave: A few, by some sudden Stroke; but far the greater Part by painful and slow Approaches. The Grave! a dark and shameful Prison! which would never have been made for Creatures, persisting in Innocence, and abiding in the Favour of Him that gave them Life and Being. Death is the Wages of Sin; and from this Punishment of Sin, none of Mankind can claim a Discharge.

“ HAD they stood, can we think any of them would have died? Much less, every one

one of them? And especially that half the Human Race, should have been doom'd to die before seven Years old? Before ^a they reach the tenth Part of the present Age of Man, or have done any Thing in Life worth living for?

“BUT let us proceed to other Miseries that attend us, and hasten us down to the Grave.

“THINK next of the Multitudes that are racked Day and Night by the Gout and Stone, the Cholic and Rheumatism, and all Manner of acute and painful Diseases: And then say, would a merciful GOD have contrived these Torments for sinless Creatures? Think of the dismal Scenes of War and Bloodshed, that have by Times overspread all Nations? Cast your Thought on a Field of Battle, where Thousands of Men are destroyed ¹ like Brute Beasts, and perish by sharp and bloody Strokes, or by the fatal Engines of Death? See Thousands more lye on the cold Ground, with their Flesh and Limbs batter'd and torn, wounded and panting in extreme Anguish, till the murmuring Soul takes its Flight? Are these the Signals of their Maker's Love, and of his Image in which they were created?

“THINK of the Numbers that are swallowed up in the mighty Waters; by the
Rage

^a P. 57. ¹ P. 58. ^{*} P. 59.

Rage of stormy Winds and Seas. Review the Multitudes which have been swept away by the Pestilence, or consumed by the tedious Agonies of Famine. Would Famine and Pestilence with all the Train of lingering Horrors which attend them, have ever been made for innocent Creatures, to have swept away whole Nations of them of every Age and Sex, Men, Women and Children, without Distinction?

“ THINK ^{*} yet again, what Numbers of Men have been crushed into Miseries and Death, and buried by Earthquakes? Or have had their Bones broken, their Limbs disjointed, and their Flesh painfully batter’d by the Fall of Houses: Perhaps buried alive in the Ruins, of entire Towns or Villages, while their Neighbours have been drowned in Multitudes, by the dismal Eruptions of Water or destroyed by Deluges of Liquid Fire, bursting out of the Earth. Would a God of Goodness and Justice have treated innocent Creatures in this Manner?

“ CARRY your Thoughts to the Countries of those Savages, where Thousands of their conquered Enemies, or Prisoners of War, are offer’d in Sacrifice to their Idols, or tortured and roasted to Death by slow Fires! Add this to all the former Miseries, and then let calm Reflection say, whether

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this

this World does not look like a Province half forsaken of its gracious Governor?

"SOME¹ perhaps will say, It is but a small Part of Mankind, who are involv'd in these dreadful Calamities: And they may suffer peculiar Afflictions, for their own personal Iniquities.

"I ANSWER, take a just Survey of those who have suffer'd thus, and there is not the least Reason to think, they were Sinners above others. Do not these Calamities spread thro' whole Countries and involve the best and the worst of Men together? Whole Nations suffer by them at once. And indeed such is the Corruption of Human Nature, that wherever they come, they find none innocent. And it is the general Situation of Mankind, under the just Displeasure of GOD, which exposes them to such Destruction.

"BUT to proceed." Think of the innumerable Common Misfortunes that attend Human Life! What Multitudes perish by these in one Week? And how much larger a Number do these Accidents injure and fill their Lives with Pain, tho' they are not brought immediately to the Grave? Think of the Mischiefs which one Part of Mankind, in every Place are continually contriving or practising against the other. Take a
View

View of these extensive and reigning Evils, and then say whether this World, be not a Part of the Creation of God, which bears plain Marks of its Creator's Displeasure?

"MUCH is added to the Heap of human Miseries by the Sorrows that arise from the daily Loss of our dearest Comforts. What Groans and Wailings of the Living surround the Pillows of dying Friends or Relations? What Symptoms of piercing Distress attend the Remains when they are conveyed to the Grave? By such Losses, the Comforts of future Life lose their Relish, and the Sorrows are doubly embittered.

"In the civilized Parts of the World, there is scarce one Person Sick or in Pain, miserable or dying, but several others sustain a considerable Share of Misery, by the strong Ties of Nature or Friendship. This diffuses a personal Calamity thro' whole Families. This multiplies Human Miseries into a new and endless Number. Add to this, that only the Unkindness or Falshood of those from whom we expected the tenderest Affection, but the ° Anguish which springs from all our own uneasy and unruly Passions. Bring in here all the Wrath and Resentment in the Hearts of Men, all the Envy and Malice that burn within, all the imaginary Fears, and the real Terrors of
X 2 future

future Distress coming upon us, all the Rage and Despair of lost Blessings that were once within our Hopes, and all the Ferments of Animal Nature, which torment the Spirit all Day, and forbid our nightly Repose. Would Mankind be in such a Condition as this, if they were still in the Favour of their Maker?

“YES, Men may make Miseries for themselves, and be punished by them. But “compare the Sorrows which any Man “necessarily suffers, with the Comforts he “enjoys, and the one will ballance the other. “Or if his Sorrows outweigh his Comforts, “this may be necessary in a State of Trial: “And GOD will reward the Over-ballance “of Sufferings hereafter.”

“I ANSWER, There is no Reason to think, the far greater Part of Mankind will have any Reward hereafter: And if not, how shall we account for this Over-ballance of Sufferings with Regard to them? Therefore we cannot^a necessarily impute the superior Sorrows merely to your being in a State of Probation: But rather to the Displeasure of the righteous Creator and Governor of the World.

“10. To make this still clearer. Not only those who are grown up in the Practice of Iniquity, who may be punish’d for their
own

own Sins, but all Mankind in their very Infancy bear the Tokens of God's Displeasure.

“ BEFORE Children are capable of committing Sin, they are subject to a thousand Miseries. What Anguish and Pain are they frequently exposed to, even as they are coming into the World, and as soon as they are enter'd into it? What Agonies await their Birth? What numerous and acute Maladies are ready to attack them? What Gripes, what Convulsions, what inward Torments, which bring some of them down to Death, within a few Hours or Days after they have begun to live. And if they survive a few Months, what Torture do they find in breeding their Teeth, and other Maladies of Infancy, which can be told only by Shrieks and Tears, and that for whole Days and Nights together. What additional Pains do they often sustain, by the Negligence of their Mothers, or Cruelty of their Nurses? Whereby many of them are brought down to the Grave, either on a sudden, or by slow and painful Degrees.

“ AND what shall we say of whole Nations in elder Times, and some even at this Day, who when they cannot or will not maintain them, expose their Children in the Woods, to be torn and devour'd by the next wild Beast that passes by? Add to this the

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common

common Calamities in which Infants are involved, by Fire, Earthquake, Pestilence. And there are a thousand other Accidents which attend them, whereby their Members, their natural Powers, receive dismal Injuries: So that perhaps they drag on Life, with Blindness, Deafness, Lameness, or Distortion of Body or Limbs. Sometimes they languish on to Manhood, or even old Age, under sore Calamities, which began almost as soon as their Being and which are only ended by Death.

“ ‘ Now as these Sufferings cannot be sent upon them, to correct their personal Sins, so neither are they sent as a Trial of their Virtue; for they have no Knowledge of Good or Evil. Yet we see Multitudes of these little, miserable Beings. And are these treated as innocent Creatures? Or rather as under some general Curse, involved in some general Punishment? ”

“ BUT ” may not these Sufferings of Children be for the Punishment of the Sins of “ their Parents? ”

“ NOT with any Justice or Equity, unless the Sins of the Parents are imputed to their Children. Besides, many of the Parents of these suffering Children, are dead or absent, so as never to know it. And how in these Cases can it be a Punishment for their Parents Sin, any otherwise than as it is a ge-

neral Punishment for the Sin of their First Parent?

“BUT GOD recompenses them for these ‘Sufferings hereafter.’” Where does the Scripture affirm this? Besides many of them grow up to Manhood. And if they prove wicked and are sent to Hell at last, what Recompence have they for their Infant-sufferings? Or will you say, God punished them before they had sinned, because He knew before-hand they would sin? Yet farther: What wise or good Design can this their Punishment answer, when no Creature can know what they are punished for, if it be not for that which affects all Mankind?

“BUT how are such Miseries reigning among his Creatures consistent with the ‘Goodness of God?’” Perfectly well; If we consider Mankind as a sinful, degenerate Part of God’s Creation. ’Tis most abundant Goodness that they have any Comforts left, and that their Miseries are not doubled. Now the inspired Writers do consider Mankind as fallen from God; and so his Goodness is evident in a thousand Instances: Tho’ it must be confessed, there are also a thousand Instances of his just Hatred of Sin, and his righteous Punishments among all Nations.

“II. If we^x put together all these Scenes of Vice and Misery, it is evident that Crea-

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tures

tures lying in such deplorable Circumstances, are not such as they came out of the Hands of their Creator, who is wise, holy and good. His *Wisdom*, which is all Harmony and Order, would not suffer Him to frame a whole Race of Beings, under such wild and innumerable Disorders, Moral as well as Natural. His *Holiness* would not permit Him to create Beings, with innate Principles of Iniquity: Nor his *Goodness* to produce a whole Order of Creatures, in such Circumstances of Pain, Torment and Death.

“ COULD the holy and blessed God originally design and frame a whole World of intelligent Creatures, in such Circumstances, that every one of them coming into Being, according to the Laws of Nature, in a long Succession of Ages, in different Climates, of different Constitutions and Tempers, and in ten thousand thousand different Stations and Conditions of Life: That every one of them should break the Laws of Reason, and more or less defile themselves with Sin? That every one should offend his Maker, every one become guilty in his Sight? Every one expose himself to God's Displeasure, to Pain and Misery and Mortality, without one single Exception? If Men were such Creatures as God at first made them, would

would not one Man, among so many Millions, have made a right Use of his Reason and Conscience, and so have avoided Sin and Death? Would this have been the universal Consequent of their Original Constitution, as framed by the ² Hand of a wise, holy, merciful God? What can be more absurd to imagine then this? Surely God made Man upright and happy: Nor could all these Mischiefs have come directly from our Creator's Hand.

“Is it objected, That “still the greater
 “Part of Men have more Moral Good than
 “Evil in them, and have more Pleasure
 “than Pain; and therefore, on the whole,
 “*Mankind is not sinful and miserable*: And
 “that even the best Human Constitutions,
 “lay some innocent Persons, under unavoidable Hardships.” I answer ^a 1. In order to pronounce a Man *miserable*, he must have more Pain than Pleasure: But in order to pronounce a Man *a Sinner*, there is no Need, that his Moral Evil should exceed his Good. If a Man had an hundred Virtues, one Vice would make him a Criminal in the Sight of God: One Transgression of the Law of his Creator, would lay him under his just Displeasure. He that keeps the whole Law, except in one Point, affronts that Authority which requires all Obedience. All Men
 therefore

therefore are under this Condemnation: They are *Sinners every one of them.*

“As to Misery, let it be supposed (tho’ by no Means granted) That there are many whose Pleasures exceed their Uneasinesses: Yet ’tis certain, there are more, whose Pains and Uneasinesses far exceed their Pleasures. And it is hard to conceive, how this should be, if all Men were innocent and happy by Nature.

“I ANSWER, 2. Men are not able to frame such Constitutions in every Case, as shall secure Happiness to all the Innocent. Their narrow Views of Things do not enable them to provide against all future Inconveniences. But it is not thus with the Creator and Governor of all Things. He views at once all Possibles and all Futures. Therefore He is well able to guard against any Inconvenience that might befall Innocent Beings.

“I ANSWER, 3. Though the Bulk of Mankind were happy in the present Constitution of Things, this gives no Manner of Satisfaction to any one Individual, who is unhappy, without any Demerit: The Advantage of the Majority is no Reason at all, why any one Innocent should suffer. If any one therefore, Man or Child, and much more, if Numbers of them, have more Pain than Pleasure, they must be involved in some Guilt, which may give just Occasion to their Misery.

“ 12. To

"12. To inforce this, 'after the Survey of these Pains and Sorrows, let us consider what are the Pleasures of the Bulk of Mankind. Cast a Glance at the Sports of *Children*, from five to fifteen Years of Age. What Toys and Fooleries are these? Would a Race of wise and holy Beings, waste so many Years of early Life in such wretched Trifles? And as for our *manly Years*, What are the greatest Part of the Delights of Men, but silly and irrational, if not grossly sinful? What are the Pleasures even of the *Rich* and *Great*, to relieve them under the common Sorrows of Life? If they be not Luxury and Intemperance, are they not Furniture and Equipage, Finery of Dress and gay Appearances? To shine in Silks of various Dye, and blaze in the Splendor of Gold and Jewels? Now would wise and holy Creatures, have made this the Matter of their Joy and Pleasure, *My Coat is gayer than your's, and I have more glittering Things about me than you have!*

"OTHERS call for *Cards* or *Dice*, to divert their Trouble, and pass away their Time. How inexpressively trifling are these Sports, if mere Diversion be sought therein? But if the Design be Gain, how is the Game mingled with uneasy Fears, with the Working of various Passions? Which in Case of Disappointment and Loss, often break out into Wrath and Fury.

"AGAIN,

“AGAIN, What Multitudes drench themselves in gross Sensualities, as their chief Delight? They make a God of their Belly, till they overload Nature, and make Haste to Disease and Death. They drown their Cares and their Senses together; or they bury them in sensual Impurities.

“OTHERS release themselves from the Troubles of Life, by gadding abroad and mixing with impertinent Company. Some delight in wanton Jests, in foolish Merriment, in mean and trifling Conversation; a little above the Chattering of Monkeys in a Wood, or the Chirping of Crickets upon a Hearth. Nay perhaps it is their Diversion, to rail at their Neighbours, to murder^s the Reputation of the Absent. This is their Mirth and Recreation; these their Reliefs against the common Miseries of Human Life.

“BUT would a Race of innocent Beings fly to such mean and foolish, or criminal Refuges from Pain as these? Would they pursue such vain or vile Delights? Would they become Rivals to the Beasts of the Field? Or sport themselves, as Devils do, in accusing their Fellow Creatures? Surely if we survey the very *Pleasures*, as well as the *Sorrows*, of the Bulk of Mankind, we may learn from thence, that we are by no Means such Creatures, as we were originally created.

“ 13. I NEED

" 13. I NEED add but one more Proof of the general Ruin of Human Nature. We are all^h posting to the Grave. Every one of us are succeeding our Neighbours, into some unknown invisible World. And we all profess to believe this. Yet how exceeding few are solicitous about this great and awful Futurity? Though we are exposed to so many Sins and Miseries in this Life, and are hastening visibly and hourly to the End of it, yet how few are there that make any careful Preparation for a better State than this? What Multitudes are daily running down into Darkness, speeding to an endless Duration in an unknown Country, without any earnest Enquiries about their Manner of Existence there? They walk over the busy Stage of Life, they toil and labour, or play and trifle awhile here, and then plunge into a strange unseen World, where they will meet with a just and holy God, whose Wisdom will assign them a Place and Portion suited to their own Character. Nowⁱ were Men indeed wise and holy, could they remain so ignorant and thoughtless of that State, into which they are all hastening? Or could a gracious God create a Race of Beings, in such a stupid Insensibility of their eternal Interests, so unsuited to the Felicities of an immortal Spirit, and so negligent of all Preparations for them?

" UPON

“UPON^k this whole Survey, Reason must join in this mournful Confession, That there must be some spreading Poison which has tainted our Nature, made us so sinful and miserable, so thoughtless of the Future, and unprepared for it. There must have been some general Revolt of Mankind, from their Creator, whereby they have ruin'd their Innocence and Peace, and provoked the Anger of their Maker, whereby they become exposed to such wretched Circumstances, even in their Infancy and Childhood, as well as when they grow to Years of ripe Understanding.

“AND^l methinks when I take a just Survey of this World, with all the Inhabitants of it, I can look upon it no otherwise, than as a grand and magnificent Structure in Ruins: Wherein lie Millions of Rebels against their Creator, under Condemnation to Misery and Death; who are at the same Time sick of a mortal Distemper, and disorder'd in their Minds even to Distraction. Hence proceed those numberless Follies and Vices which are practis'd here; and the righteous^m Anger of an offended God visible in ten thousand Instances. Yet are there Proclamations of Divine Grace, Health and Life sounding among them; though very few take any Notice thereof. Only here and there

^k p. 86. ^l p. 89. ^m p. 90.

there one attends to the Call, and complies with the Proposals of Peace. His Sins are pardon'd and healed. And tho' his Body goes down to the Dust for a Season, his Soul is happy with God: While the Bulk of those Criminals, despising all the Offers of Mercy, perish in their own wilful Madness.

"WHAT" is the chief Temptation that leads some Men to deny so glaring a Truth? Is it that they cannot give some a Satisfactory Account of some of the Difficulties that attend it? Nay many even of the Heathen Philosophers believed it, from their own Experience, and their daily Survey of Mankind; tho' they were utterly at a Loss, how to account for it. And what if we could not assign a sufficient and satisfactory Reason for it? Or shew how this spreading Degeneracy began, or how it came to take Place so universally? What if we were still at a Loss to explain how all this Guilt and Misery came upon us? Must we therefore deny the Things which we see, and hear, and feel daily?

"CAN we account for all the secret Things in the Creation of God? And must we deny whatever we cannot account for? Does any Man^o refuse to believe, that the infinite Variety of Plants and Flowers, in all their beauteous Colours and Forms, grow out

out of the same Earth, because he does not know all the Springs of their Vegetation? Do Men doubt of a Loadstone's drawing Iron to itself, because they cannot find out the Way of its Operation? Are we not sure that Food nourishes our Bodies, and Medicines relieve our Pains? Yet we know not all the Ferments and Motions of those Atoms, by which we are relieved and nourish'd. Why then should we deny that Degeneracy of our Nature, which admits of so full and various Proof, tho' we are not able to account for every Circumstance relating to it, or to solve every Difficulty that may attend it?

QUESTION II. VIII.

How^d came Vice and Misery to overspread Mankind in all Nations, and in all Ages?

“**H**EATHEN Philosophers could never answer this: But Christians may, from the Oracles of God.

“THESE inform us, That the first Man was a^d *Common Head and Representative of all Mankind*: And that he by sinning against his Maker, lost his own Holiness and Happiness: And exposed himself and his Posterity (whom he naturally produc'd and whom he legally represented) to the Displeasure of his Maker,

Maker, and so spread Sin and Misery thro' his whole Offspring.

So St. Paul, *'As by one Man Sin enter'd into the World and Death by Sin, even so Death passed upon all Men, for that all have sinned.* All are esteemed in some Sort guilty before God, though they did not sin after the *Similitude of Adam's Transgression.* They did not commit actual personal Sin against a known Law as *Adam* did.

“ THIS may more fully appear from the following Particulars.

“ 1. IT is plainly taught us in Scripture, That God at first created one Man and Woman called *Adam* and *Eve*: And from them is derived the whole Race of Mankind: God *bath made of one Blood*, as the Apostle observes, *all Nations of Men, to dwell on all the Face of the Earth.*

“ 2. GOD created Man' at first in a holy and happy State in his own Likeness, and in his Favour. *And GOD said "let Us make Man in our own Image, after our own Likeness.* And that none of the Brute Creation might molest him, but all of them be for his Service, He said, *Let them have Dominion over the Fish and the Fowl and the Cattle—So GOD created Man in his own Image.* And what this Image consisted in, beside his Spiritual and

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Immortal Nature, and his Dominion over other Creatures, we are told by St. Paul,^x where he speaks of the *new Man*, which, says he, *after God*, that is after the Likeness of God, *is created in Righteousness and true Holiness*. So Solomon^y assures us, *God made Man upright*. And Moses says, when God had finish'd all his Creation, *God saw every Thing that He had made, and behold it was very good*. It was all according to his Idea and his Will, and well-pleasing in his Sight. Man the last of his Creatures, as well as all the rest, *was very good*, was holy and happy.

“ 3. GOD originally appointed that *Adam* when innocent should produce an Offspring in his own holy Image: And on the other Hand, that if he sinned, he should propagate his Kind in his own sinful Image. The former is allow'd. The latter may be gathered from *Gen. v. 1, 2, 3, 5*. *In the Day that GOD created Man, in the Likeness of GOD made He him—And Adam lived an hundred and thirty Years after his Loss of the Image of GOD, and begat a Son in his own Likeness, after his Image*, that is his own sinful and mortal Image.

“ IT^z is not to be supposed, That *Moses* in this brief History of the first Generations of Men, should so particularly repeat *the Image and Likeness of GOD* in which *Adam* was created

^y *Eph. iv. 24.* ^x *p. 161.* ^z *p. 162.*

created, unless he had designed to set the Comparison in a fair Light, between *Adam's* begetting a Son *in his own* sinful and mortal *Image*, whereas he himself was created, *in* God's holy and immortal *Image*.

" 4. ^z GOD was pleased to put the Man whom He had made upon a Tryal of his Obedience for a Season. He placed him in a Garden of *Eden* (or Pleasure) and gave him a free Use of all the Creatures: Only forbidding him to eat of the Fruit of one Tree, *The Tree of the Knowledge of Good and Evil*. For in the Day, said He, *that thou eatest of it, thou shalt surely die*. In which Threatning were doubtless included all Evils: Death Spiritual, Temporal, and Eternal.

" 5. As *Adam* was under a Law; whose Sanction threatned Death upon Disobedience, so doubtless GOD favoured him with a ^a Covenant of Life, and a Promise of Life and Immortality upon his Obedience.

" 6. ^b ADAM broke the Law of his Maker, lost his Image and his Favour, forfeited the Hope of Immortality, and expos'd himself to the Wrath of GOD, and all the Punishment which he had threatned: In Consequence of which He was now painfully afraid of Him in whom he before delighted; and foolishly endeavour'd to *hide himself, from the Presence of the LORD*.

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" 7. ADAM

“ 7. ^cADAM after his Sin propagated his Kind, according to the Law of Nature: Not in the moral Image or Likeness of God, not in *Righteousness and true Holiness*: But in his own sinful Likeness, with irregular ^cPassions, corrupt Appetites and Inclinations. To this Degeneracy *Job* manifestly refers in those Expressions. *What is Man that he should be clean, or the Son of Man that he should be righteous? Who can bring a clean Thing out of an unclean? Not one.* And *David* says the same Thing. *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me.*

“ THIS is not an Hyperbolical Aggravation of *David's* early Sins, and Propensity to Evil from his Childhood. But the Text is strong and plain in asserting Sin some Way to belong to his very Conception, and to be conveyed from his Natural Parents, which is a different Idea from his Actual Sins, or Propensity to Sin in his Infancy. It shews the Cause both of this Propensity and of his Actual Sins, which operated before he was born. So that if original Pravity be not so convey'd and deriv'd as is here asserted, the Words are not an *Exaggeration of what is*, but a *downright Fiction of what is not*.

“ 8. As ^c*Adam* produc'd his Offspring, like himself, destitute of the Image of God, so he produc'd them ^cdestitute of the Favour of

of God, under the same Condemnation with himself. So *Job*:^a *Man that is born of a Woman, is of few Days and full of Trouble*: i. e. His short Life, and his Troubles proceed from his very Birth; his Propagation from sinful and mortal Parents. Otherwise God would not have appointed his noblest Creature in this World to have been *born to Trouble*. Yet this is the Case. ^b *Man is born to Trouble as the Sparks fly upward*. Naturally; for it is owing to his Birth and his natural Derivation from a sinful Stock. We are a miserable Race, springing from a corrupted and dying Root, prone to Sin and liable to Sorrows and Sufferings.

“ INⁱ Proof of this Sentence of Condemnation and Death coming upon all Mankind for the Sin of *Adam*, we need only read from the 12th Verse of the 5th Chap. of St. *Paul*'s Epistle to the *Romans*: On which I observe,

“ ^k 1. HERE *Adam* and *Christ* are set up as distinct Heads or Representatives, of their several Families. *Adam* was the Head of all Mankind, who became sinful and mortal thro' his Sin: *Christ* was the Head of all Believers, who obtain Pardon and Life thro' his Righteousness. To prove this Headship of *Adam*, the Apostle says, *untill the Law*, that is, from the Creation 'till the Law of *Moses*, *Sin was in the World; but Sin is not*
Y 3 *imputed*

^a Chap. xiv. 1. ^a *Job*. v. 7. ⁱ p. 176. ^k p. 177.

imputed where there is no Law. That is, where ¹ there is no Law or Constitution of Duty or Penalty at all. Yet, saith he, *Death reigned from Adam to Moses*: Yet Sin was imputed and punished by Death, even upon all Mankind, both small and great, before the Law given by *Moses*. The Inference is, Therefore there was some Law or Constitution during all the Time from *Adam* to *Moses*: in Virtue of which, Sin was imputed to Mankind; and Death accordingly executed upon them. Now what Law or Constitution could this be, beside that which said to *Adam*, as a Representative of his whole Posterity, *in the Day thou sinnest thou shalt die*?

“ 2. THE Apostle carries his Argument yet farther, *Sin was imputed*, and *Death reigned*, or was executed *even upon those who had not sinned after the Similitude of Adam's Transgression*: Who had not broken an expresse Command, as *Adam* had done. This manifestly refers to Infants: Death reign'd over them; Death was executed upon them. And this must be by some Constitution which in some Sense imputed Sin, to them who had not committed Actual Sin. For without such a Constitution Sin would never have been imputed, nor Death executed on Children.

“ YET

" " YET 3. Death did not come upon them as a mere *natural* Effect of their Father *Adam's* Sin and Death; but as a proper and *legal* Punishment of Sin: For 'tis said, His Sin brought *Condemnation* upon all Men." Now this is a *legal* Term and shews, That Death is not only a Natural, but a *penal* Evil, and comes upon Infants as Guilty and *Condemned*: Not for their own actual Sins; for they had none: But for the Sin of *Adam* their *legal* Head, their appointed Representative.

" IN the 18th Verse the Expression is very strong: *By the Offence of One* Judgment came upon all Men to *Condemnation*. All the Children of *Adam* young and old, are *condemn'd* for his *one* Offence. But farther,

" 4. IN the Original it is not, *By the Offence of One*; but *By one* Offence. By the single Offence of *Adam*, when he stood as the Head of all his Offspring, and brought Sin and Death upon them by his Disobedience: As, in the following Verse, *By one Man's Disobedience many were made, or constituted Sinners*, that is, became liable to Guilt and Death. And so, in the 16th Verse *one* single Offence is represented as *Condemning* thro' *Adam*, and stands in Opposition to the *many* Offences which are pardon'd thro' *Christ*.

" 5. ° THERE is a yet farther Proof in this Chapter that *Adam* convey'd Sin and

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Death

Death to his Posterity, not merely, as a natural Parent, but as a Common Head and Representative of all his Offspring. As *Adam* and *Christ* are here said to be the two Springs of Sin and Righteousness, of Death and Life to Mankind, so the one is represented as a *Type* and *Figure* of the other. In this very Respect *Adam* was a *Figure* or *Type* of *Christ*. And for this very Reason *Christ* is called *the second Man, the last Adam*. As One was the Spring of Life, so the other was the Spring of Death, to all his Seed or Offspring.

“ Now *Christ* is a Spring of Life not only as He conveys Sanctification or Holiness to his Seed, but as He procures for them Justification and Eternal Life, by his personal Obedience. And so *Adam* is a Spring of Death, not only as he conveys an unholy Nature to his Seed, to all Men, but as He brings *Condemnation* to Eternal Death upon them, by his Personal Disobedience. And this is the chief Thing which the Apostle seems to have in his Eye, throughout the latter Part of this Chapter: The Conveyance of Condemnation and Death to the Seed of *Adam*, of Justification and Eternal Life to the Seed of *Christ*, by the Means of what their respective Heads or Representatives had done.

“ BUT

† Verse 14. † 1 Cor. xv. 47, 48, 49.

" ' BUT some object, " all the Blessings
 " which God gave at first to *Adam*, consisted
 " in these three Particulars, 1. The *Blessing*
 " of *Propagation*.—2. *Dominion over the Brutes*.
 " —3. *The Image of God*. But all these
 " three are more expressly and emphatically
 " pronounced to *Noah* and his Sons than to
 " *Adam* in Paradise."

" I ANSWER, If we review the History
 and Context, we shall find the Blessing of
Adam and that of *Noah*, very widely differ
 from each other, in all the three Particulars
 mentioned.

" 1. THE Blessing of *Adam* relating to
 Propagation, was without those multiply'd
 Pains and Sorrows, which after the first Sin,
 fell upon Women, in bearing Children. It
 was also a Blessing of Sustainment or Nouri-
 shment, without hard Toil and the Sweat
 of his Brows. It was a Blessing without a
 Curse on the Ground, to lessen or destroy the
 Fruitfulness thereof. It was a Blessing with-
 out Death, without returning to Dust :
 Whereas the Blessing of *Noah*, did not ex-
 clude Death, no nor the Pains of Child-
 birth, nor the earning our Bread by the
 Sweat of our Brows.

" 2. To *Adam* was given *Dominion over the*
Brutes. To *Noah* it was only said, *The Fear*
of you and the Dread of you shall be upon every
Beast.

Beast. But notwithstanding this Fear and Dread, yet they frequently sting Men to Death, or bite and tear them in Pieces. Whereas no such Calamity could ever have befallen innocent *Adam* or his innocent Offspring.

3. THE *Image of God* in which *Adam* was created, consisted eminently in Righteousness and true Holiness. But that Part of *the Image of God* which remain'd after the Fall, and remains in all Men to this Day, is *the Natural Image of God*, namely the Spiritual Nature and Immortality of the Soul: Not excluding the *Political Image of God*, or a Degree of Dominion over the Creatures still remaining. But the Moral Image of God, is lost and defaced: Or else it could not be said to be *renewed*. "It is then evident, that the Blessing given to *Adam* in Innocency, and that given to *Noah* after the Flood, differ so widely, that the latter was consistent with the Condemnation or Curse for Sin, and the former was not. Consequently Mankind does not now stand in the same Favour of God, as *Adam* did while he was Innocent.

" Thus it appears, That the Holy Scripture both in the Old and New Testaments, give us a plain and full Account, of the Conveyance of Sin, Misery, and Death, from the first Man to all his Offspring.

" p. 188. " p. 189.

T H E



T H E

FIRST ESSAY.

*Do the present Miseries of Man alone,
prove his Apostacy from God?*

S E C T. I.

*A General Survey of the Follies and Miseries
of Mankind.*

UPON^a a just View of Human Nature, from its Entrance into Life, 'till it retires behind the Curtain of Death, one would be ready to say concerning Man, "Is this the Creature that is so superior to the rest of the Inhabitants of the Globe, as to require the peculiar Care of the Creator in forming him? Does he deserve such an illustrious Description, as even the Heathen Poet has given us of him."

Sanctius

*Sanctius his Animal, mentisq; capacius Altae
Deerat adhuc, & quod dominari in cætera
posset.*

*Natus homo est; sive hunc divino semine cretum
Ille Opifex rerum mundi melioris origo
Finxit in Effigiem moderantum cuncta
Decorum.*

*Pronaq; cum spectent Animalia Cætera
terram*

*Os homini sublime dedit, cælumq; tueri
Jussit, & erectos ad sidera tollere Vultus.*

*A Creature of a more exalted Kind,
Was wanting yet, and then was Man design'd:
Conscious of Thought, of more capacious
Breast,*

*For Empire form'd and fit to rule the rest.
Whether with Particles of heavenly Fire,
The GOD of Nature did his Soul inspire,
And moulding up a Mass in Shape like our's,
Form'd a bright Image of th' all-ruling
Powers.*

*And while the mute Creation downward bend
Their Sight, and to their Earthy Mother
tend,*

*Man looks aloft, and with erected Eyes,
Beholds his own hereditary Skies.*

“ Now^e if Man was form'd in the Image
of GOD, certainly he was a holy and a happy
Being. But what is there like Holiness or
Happiness now found, running through this
Rank

Rank of Creatures ? Are there any of the Brutal Kind that do not more regularly answer the Design of their Creation ? Are there any Brutes that we ever find acting so much below their Original Character, on the Land, in the Water, or the Air, as Mankind does all over the Earth ? Or are there any Tribes among them, through which Pain, Vexation, and Misery, are so plentifully distributed as they are among the Children of Men ?

“ WERE^d this Globe of Earth to be surveyed from one End to the other, by some Spirit of a superior Order, it would be found such a Theatre of Folly and Madness, such a Maze of mingled Vice and Misery, as would move the Compassion of his refined Nature, to a painful Degree, were it not temper’d by a clear Sight of that wise and just Providence, which strongly and sweetly works in the Midst of all ; and will in the End bring Good out of all Evil, and justify the Ways of God with Man.

S E C T. II.

A particular View of the Miseries of Man.

“ BUT to wave for the present the Sins and Follies of Mankind, May we not infer from his Miseries alone, That we

• p. 362. • p. 363.

are

are degenerate Beings, bearing the most evident Marks of the Displeasure of our Maker?

“VIEW the Histories of Mankind, and what is almost all History, but a Description of the Wretchedness of Men, under the Mischiefs they bring upon themselves, and the Judgments of the Great God? The Scenes of Happiness and Peace are very thin set among all the Nations: And there are rather a transient Glimpse, here and there than any Thing solid and durable. But if we look over the Universe, what publick Desolations by Plague and Famine, by Storms and Earthquakes, by Wars and Pestilence! What secret Mischiefs reign among Men, which pierce and torture the Soul? What smarting Wounds and Bruises, what Pains and Diseases attack and torment the Animal Frame?

“WHERE^s is the Family of seven or eight Persons wherein there is not one or more afflicted with some troublesome Malady, or tiresome Inconvenience? These indeed are often conceal'd by the Persons who suffer them, and by the Families where they dwell. But were they all brought together, what *Hospitals* or *Infirmaries* would be able to contain them?

“WHAT Toils and Hardships, what inward Anxieties and Sorrows, Disappointments and Calamities are diffus'd thro' every Age

Age and Country? Do not ^h the Rich feel them as well as the Poor? Are they not all teized with their own Appetites, which are never satisfied? And their impetuous Passions give them no Rest. What keen Anguish of Mind arises from Pride, and Envy, and Resentment? What Tortures does Ambition, or disappointed Love, or wild Jealousy, infuse into their Bosoms? Mean-while the Poor, together with Inward Vexations and corroding Maladies of the Mind, sustain likewise endless Drudgeries in procuring their necessary Subsistence. And how many of them cannot after all, procure, even Food to eat and Raiment to put on?

“SURVEY Man thro’ every Stage. See first what a Figure he makes, at his Entrance into Life? *This Animal, says Pliny, who is to govern the rest of the Creatures, how he lies bound Hand and Foot all in Tears, and begins his Life in Misery and Punishment.* If we trace the Education of the Human Race, from the Cradle to mature Age, especially among the Poor, who are the Bulk of all Nations, the Wretchedness of Mankind will farther appear. How are they every where dragged up^l in their tender Age, through a Train of Nonsense, Madness and Miseries? What Millions of uneasy Sensations do they endure in Infancy and Childhood by Reason of those pressing

pressing Necessities, which for some Years they can tell only in Cries and Groans, and which their Parents either are so poor they cannot relieve, or so savage and brutish that they will not? How wretchedly are these young Generations hurried on through the Folly and Weakness of Childhood, 'till new Calamities arise from their own ungoverned Appetites and impetuous Passions? As Youth advances, the Ferments of the Blood rise higher and the Appetites and Passions grow much stronger, and give more abundant Vexation to the Race of Mankind, than they do to any of the Brutal Creation. And whereas^k the all-wise God, for kind Reasons has limited the Gratification of these Appetites by Rules of Virtue; perhaps those very Rules, through the Corruption of our Nature irritate Mankind to greater Excesses.

“ WOULD the Affairs' of Human Life in Infancy, Childhood and Youth, have ever been in such a sore and painful Situation, if Man had been such a Being as God at first made him, and had continued in the Favour of his Maker? Could Divine Wisdom and Goodness admit of these Scenes, were there not a Degeneracy through the whole Race, which by the just Permission of God, exerts itself some Way or other in every Stage of Life.

“ FOLLOW

“FOLLOW Mankind to the Age of publick Appearance upon the Stage of the World. And what shall we find there, but infinite Cares, Labours and Toil, attended with fond Hopes almost always frustrated with endless Crosses and Disappointments, thro' ten thousand Accidents that are every Moment flying across this Mortal Stage. As for the Poor, how does the sultry Toil exhaust their Lives in Summer, and what starving Wretchedness do they feel in Winter? How is a miserable Life sustained among all the Pains and Fatigues of Nature, with the Oppression, Cruelty and Scorn of the Rich.

“LET us follow on the Track to the Close of Life. What a Scene is presented us in Old Age? How innumerable and how inexpressible are the Disasters and Sorrows, the Pains and Aches, the Groans and Wretchedness, that meet Man on the Borders of the Grave, before they plunge him into it.

“AND indeed is there any Person on Earth, high or low, without such Distresses and Difficulties, such crossing Accidents and perplexing Cares, such painful Infirmities in some or other Part of Life, as must pronounce Mankind upon the whole a miserable Being? Whatever Scenes of Happiness seem to attend him, in any shining Hour, a

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dark

dark Cloud soon casts a Gloom over them and the pleasing Vision vanishes as a Dream.

“ AND what are the boasted Pleasures which some have supposed to ballance the Sorrows of Life? Are not most of them owing in a good Degree, to some previous Uneasiness? 'Tis the Pain of Hunger which makes Food so relishing; the Pain of Weariness, that renders Sleep so refreshing. And as for the Blessings of Love and Friendship, among Neighbours and Kindred, do they not often produce as much Vexation as Satisfaction? Not indeed of themselves; but by Reason of the endless Humours and Follies, Errors and Passions of Mankind.

“ AGAIN. Do ° not the very Pleasures of the Body, prove the Ruin of ten thousand Souls? They may be used with Innocence and Wisdom: But the unruly Appetites and Passions of Men, continually turn into a Curse, what God originally designed for a Blessing.

“ THINK again how short and transient are the Pleasures of Life in Comparison of the Pains of it? How vanishing the sweetest Sensations of Delight? But in many Persons and Families, how many are the Days, the Months, the Years, of Fatigue, or Pain, or bitter Sorrow? What Pleasure of the Animal Frame is either as lasting, or as intense

as

as the Pain of the Gout or Stone? How small is the Proportion of sensible Pleasure, to that of Pain, or Trouble, or Uneasiness? And how far is it over-ballanced by the Maladies or Miseries, the Fears or Sorrows of the greatest Part of Mankind?

“As for Intellectual Pleasures, how few are there in the World, who have any Capacity for them? And among those few, How many Differences and Contentions? How many crossing Objections, bewilder'd Enquiries, and unhappy Mistakes are mingled with the Enjoyment? So that *he who increaseth Knowledge increaseth Sorrow*, saith the wisest of Men. And upon the whole Computation, he writes on this also, *Vanity and Vexation of Spirit*.

“To talk then of real Happiness to be enjoyed in this Life (abstracted from the Foretaste of another) is contrary to all the Common Sense and Experience of every thinking Man. Without this *Taste of the Powers of the World to come*, I know not what wise Man, would willingly come into these Scenes of Mortality, or go thro' them with any Patience.

“WHAT, to be train'd up from Infancy, under so many unavoidable Follies, Prejudices and wretched Delusions thro' the Power of Flesh and Sense? To be sunk into such

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gross Ignorance both of our Souls, our better Selves, and of the glorious Being that made us? To lie under such heavy Shades of Darkness, such a World of Mistakes and Errors, as are mingled with our little faint Glimpses, and low Notices of GOD our Creator? What to be so far distant from GOD, and to endure such a long Estrangement from the wisest and best of Beings, in this foolish and fleshly State, with so few and slender Communications with or from Him?

“WHAT, to feel so many powerful and disquieting Appetites, so many restless and unruly Passions, which want the perpetual Guard of a jealous Eye, and a strong Restraint over them? Otherwise they will be ever breaking out into some new Mischief.

“WHAT, to be ever surrounded with such Delights of Sense, as are constant Temptations to Folly and Sin? To have scarce any Joys, but what we are liable to pay dear for, by an excessive or irregular Indulgence? Can this be a desirable State? For any wise Being who knows what Happiness is, to be united to such a disorderly Machine of Flesh and Blood, with all its uneasy and unruly Ferments?

“ADD to this another Train of inbred Miseries, which attend this Animal Frame. What wise Spirit would willingly put on such Flesh and Blood as ours, with all the Springs

Springs of Sickness and Pain, Anguish and Disease in it? What, to be liable to the racking Disquietudes of Gout and Stone, and a thousand other Distempers? To have Nature worn out by slow and long Aches and Infirmities and lie lingering many Years on the Borders of Death, before we can find a Grave?

“ ‘SOLOMON seems to be much of this Mind, when after a Survey of the whole Scheme of Human Life, in its Variety of Scenes, (without the Views of Hereafter) he declares, I “*praised the Dead who were already dead, more than the Living, who are yet alive.* And indeed it “ appears that the Miseries of Life are so numerous, as to overballance all its real Comforts, and sufficiently to shew, That Mankind now lie under evident Marks of their Maker’s Displeasure as being degenerated from that State of Innocence, wherein they were at first created.

S E C T. III.

Objections answered.

“ **B**UT it is objected “ If human Life “ in general is miserable, how is it, “ that all Men are so unwilling to die?”

“ I ANSWER, I. Because they fear to meet with more Misery, in another Life than they feel in this. So our Poet:

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* p. 380. “ *Eccles. iv. 2.* “ p. 381.

**The weariest and most loathed worldly Life,
That Pain, Age, Penury and Imprisonment
Can lay on Nature, 'tis a Paradise
To what we fear of Death.*

And in another Place,

*If by the Sleep of Death we could but end
The Heart-ache and the thousand natural Shocks
That Flesh is Heir to, 'twere a Consummation
Devoutly to be wish'd. O who wou'd bear
The Oppressor's Wrongs, the poor Man's Con-
tumely,*

*The Insolence of Office, and the Spurns
That 'patient Merit, of th' Unworthy takes,
With all the long Calamities of Life;
When he himself might his Quietus make
With a bare Bodkin? Who wou'd bear such
Burdens,*

*And groan and sweat under a weary Life,
But that the dreadful Something after Death,
That undiscover'd Country, from whose Border
No Traveller returns, puzzles the Will,
And makes us rather bear those Ills we have,
Than fly to others which are all unknown.*

“²If you say, “ But the Heathens knew nothing of a future Life: And yet they too, in all their Generations have been unwilling to die. Nor would they put an End to their own Life, were it never so miserable.” I answer, Most of the Antient (as well as the Modern)

Modern) Heathens, had some Notions of an After-State; and some Fears of Punishment in another Life, for Sins committed in this. And in the politer Nations they generally supposed Self-murderers in particular would be punish'd after Death.

*Proxima deinde tenent mæsti loca, qui sibi
letum*

*Infantes peperere manu, lucemq; perosi
Projecere animas. Quàm vellent æthere in
alto*

*Nunc & pauperiem & duros perferre labores!
Fata obstant: durâq; palus innabilis undâ
Alligat, & novies styx interfusa cœrcet.*

*The next in Place and Punishment are they
Who prodigally threw their Lives away.*

*Fools, who repining at their wretched State,
And loathing anxious Life have hurried on
their Fate.*

*With late Repentance now they would retrieve
The Bodies they forsook, and wish to live:*

*All Pain and Poverty desire to bear,
To view the Light of Heaven, and breathe
the vital Air.*

*But Fate forbids: The Stygian Floods oppose,
And with nine circling Streams the captive
Souls inclose.*

" I ANSWER ^a 2. Suppose this Love of Life and Aversion to Death are found, even where there is no Regard to a future State,

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^a p. 386.

this will not prove that *Mankind is happy*: But only that the GOD of Nature, hath wrought this Principle into the Souls of all Men, in order to preserve the Work of his own Hands. So that Reluctance against dying is owing to the natural Principle of Self-preservation, without any formed and sedate Judgment, whether it is best to continue in this Life or no, or whether Life has more Happiness or Misery.

“ IT may be objected, Secondly, If Brutes suffer nearly the same Miseries with Mankind, and yet have not sinned, how can these Miseries prove that Man is an Apostate Being?

“ I ANSWER, It is by Reason of Man's Apostacy, that even Brute Animals suffer. *The whole Creation groaneth together on his Account, and travaileth together in Pain to this Day.* For the Brute Creation was made *subject to Vanity*, to Abuse, Pain, Corruption, Death, not *willingly*, not by any Act of its own, but *by Reason of him that subjected it*: Of GOD who in Consequence of *Adam's Sin*, whom He had appointed Lord of the whole lower World, *for his Sake* pronounced this Curse (not only on the Ground, but) on all which was before under his Dominion.

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“THE Misery therefore of the Brute Creation, is so far from being an Objection to the Apostacy of Man, that it is a visible standing Demonstration thereof. If Beasts suffer, then Man is fallen.

S E C T. IV.

The Apostacy of Man proved by Scripture and Reason.

“BUT^d whether or no the *Miseries* of Mankind alone will prove their Apostacy from God, it is certain these together with the *Sins* of Men are an abundant Proof, That we are fallen Creatures. And this I shall now endeavour to shew, both from the *express^e Testimony of Scripture*, from the *Necessity of renewing Grace*, and from a *Survey of the Heathen World*.

FIRST, The Scripture testifies, that an universal Degeneracy and Corruption, is come upon all the Sons and Daughters of Adam.^f *Every Imagination of the Thoughts of the Heart of Man is only Evil continually: Yea^g Evil from his Youth.*^h *The LORD looked down from Heaven upon the Children of Men, to see if there were any that did understand and seek GOD. They are gone out of the Way; there is none that doth Good, no not one.*ⁱ *There is*
not

^d p. 409. ^e p. 410: ^f Gen. vi. 5. ^g c. viii. 21.

^h Psal. xiv. 3. ⁱ Eccle. vii. 20.

*not a just Man upon Earth, who doth Good and sinneth not. * All we like Sheep have gone astray, we have turned every one to his own Way: Different Wandrings, but all Wanderers. † There is none Righteous, no not one: There is none that doth Good, no not one. Every Mouth is stopped, and all the World become guilty before GOD. All are fallen short of the Glory of GOD, because all have sinned. ‡ If one died for all, then were all dead; that is spiritually dead, dead in Trespasses and Sins.*

“ Now can we suppose, that all God's Creatures would universally break his Law run into Sin and Death, defile and destroy themselves, and that without any one Exception, if it had not arisen from some Root of Bitterness, some original Iniquity, which was diffused thro' them all, from their very Entrance into the World? Tis utterly incredible, that every single Person, among the Millions of Mankind should be born pure and innocent, and yet should all, by free and voluntary Choice, every one for himself, for near six thousand Years together, rebel against Him that made them, if there were not some Original Contagion spread through them all at their Entrance into Life !

SECONDLY, The same Thing appears from the Scriptural Doctrine of our Recovery by Divine Grace. Let us consider in what Manner

* *I sa. v. 3, 6.* † *Rom. iii. 10, 12, 19, 23.* ‡ *2 Cor. v. 14.*

Manner the Scripture represents that great Change which must be wrought in our Souls, in order to our obtaining the Favour and Image of God, and future Happiness.^a *Except^o a Man be born again, he cannot see the Kingdom of God.* In other Scriptures it is represented, that they *must be born of the Spirit*; they must be *born of God*.^p They must be *created anew in Christ Jesus unto Good Works*. They must ^q *be quickened*, or raised again from their *Death in Trespasses and Sins*. They must be *renew'd in their Spirit*, or *created after the Image of God in Righteousness and true Holiness*. They must be *reconciled to God by Jesus Christ*: They must be *washed from their Sins in his Blood*. Since all have sinned and come short of the Glory of God, therefore if ever they are saved, they must be *justified freely by his Grace, through the Redemption that is in Christ Jesus*. Now^r can any one suppose God to have made so many Millions of Creatures, as have come into the World from *Adam* 'till now, which have all enter'd the World, innocent and holy, and yet not one of them should retain his Image in Holiness, or be fit for his Favour, without being *born again, created anew, raised from the Dead, redeemed*, not with corruptible Things, but *with the Blood of his own Son?*

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^a p. 413. ^o John iii. 3, 6, 8. ^p Eph. ii. 10. ^q V. 5.
^r p. 414.

Do not all these Representations prove, That every Man is born with some Original Contagion, and under some Criminal Imputation in the Sight of GOD? Else would not one among all these Millions be fit to be made a Partaker of his Favour, without such amazing Purifications as require the Blood of the Son of GOD, and the Almighty Operation of his Spirit? Do not all these Things shew, That Mankind in their present Generations, are not such Creatures as GOD at first made them?

THE same great Truth we may learn, Thirdly, from even a slight Survey of the Heathen Nations. A few Days ago I was viewing, in the Map of the World, the vast Asiatic Empires of *Tartary* and *China*, and a great Part of the Kingdom of the *Mogul*, with the Multitude of *Islands* in the *East-Indies*. I went on to survey all the *Southern* Part of *Afric*, with the Savage Nations of *America*, I observed the Thousands, or rather Millions who dwell on this Globe, and walk and trifle and live and die there, under the heaviest Cloud of Ignorance and Darknes, not knowing GOD nor the Way to his Favour; who are drenched in gross Impieties and Superstitions, who are continually guilty of National Immoralities, and practise Idolatry, Malice and Lewdness, Fraud and

Falshood,

Falshood, with scarce any Regret or Restraint.

“ THEN fighting within myself I said, 'Tis not many Years since these were all Infants; and they were brought' up by Parents who knew not God, nor the Path that leads to Life and Happiness. Are not these unhappy Children born under Difficulties almost unsurmountable? Are they not laid under almost an Impossibility, of breaking their Way of themselves, thro' so much thick Darknes, to the Knowledge, the Fear and the Love of Him that made them? Dreadful Truth indeed! Yet, so far as I can see, certain and incontestable. Such, I fear, is the Case of those of Human Race who cover at present the far greatest Part of the Globe.

“ THEN I ran back in my Thoughts four or five thousand Years, and said within myself, What Multitudes in every Age of the World, have been born in these deplorable Circumstances? They are inur'd from their Birth to barbarous Customs and impious Practices: They have an Image of the Life of Brutes and Devils wrought in them by their early Education: They have had the Seeds of wretched Wickedness, sown, planted and cultivated in them, by the Savage Instructions of those that went before them. And their own Imitation of such
horrible

horrible Examples has confirmed the Mischief, long " before they knew or heard of the true God : If they have heard of Him to this Day. Scarce any of them have admitted one thoughtful Enquiry, Whether they follow the Rules of Reason, or whether they are in the Way of Happiness and Peace, any more than their Parents before them. As they are born in this gross Darkness, so they grow up in the vile Idolatries, and all the shameful Abominations of their Country, and go on to Death in the same Course. Nor have they Light enough, either from without or from within, to make them ask seriously, *Is there not a Lie in my Right Hand? Am I not in the Way of Destruction?*

" ST. Peter " says indeed, *That in every Nation he that feareth God and worketh Righteousness is accepted of Him.* But if there were very few (*among the Jews*) who feared God, very few in those learned Nations of the *Gentiles*, how much fewer, may we suppose, are in those barbarous Countries, which have no Knowledge, either Divine or Human?

" BUT * would this have been the Case of those unhappy Nations, both of the Parents and their Children, in an hundred long Successions, had they been such a Race of
Creatures

" P. 417. " P. 419. * P. 420.

Creatures, as they came out of the Hand of the Creator? If those Children had been Guiltless in the Eye of God could this have been their Portion? In short, can we suppose, the wise and righteous and merciful God, would have established and continued such a Constitution for that Propagation of Mankind which should naturally place so many Millions of them so early in such dismal Circumstances; if there had not been some dreadful and universal Degeneracy spread over them and their Fathers, by some original Crime, which met and seized them at the very Entrance into Life?



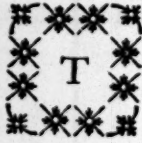
THE



T H E

SECOND ESSAY.

A plain Explication of the Doctrine of Imputed Sin and Imputed Righteousness.^a

“  HIS Doctrine has been attended with many noisy Controversies in the Christian World, let us try whether it may not be set in so fair and easy a Light, as to reconcile the Sentiments of the contending Parties.

“ ^bWHEN a Man has broken the Law of his Country, and is punish'd for so doing, 'tis plain, that *Sin is imputed to him*; his *Wickedness is upon him*; he *bears his Iniquity*; that is, he is reputed or accounted Guilty: He is condemned and dealt with as an Offender.

“ ON the other Hand if an innocent Man, who is falsely accus'd is acquitted by the Court, *Sin is not imputed to him*, but *Righteousness is imputed to him*; or to use another Phrase, *his Righteousness is upon him*.

“ OR,

^a p. 427. ^b p. 438.

“OR, if a Reward be given a Man for any righteous Action, this righteous Act *is imputed to him*.

“FARTHER, If a Man has committed a Crime, but the Prince pardons^c him, then he is *justified from it*; and his Fault is *not imputed to him*.

“BUT if a Man having committed Treason, his Estate is taken from him and his Children, then they *bear the Iniquity of their Father*, and his Sin is *imputed to them* also.

“IF a Man lose his Life and Estate for Murder, and his Children thereby become Vagabonds, then the *Blood* of the Person murder'd is said to *be upon the Murderer*, and *upon his Children* also. So the *Jews: His Blood be on us and on our Children*: Let us and our Children be punish'd for it.

“OR^d if a Criminal had incur'd the Penalty of Imprisonment, and the State were to permit a Friend of his to become his Surety, and to be confin'd in his Room, then his Crime is said to be *imputed to his Surety*, or to be *laid upon him*; he *bears the Iniquity* of his Friend, by suffering for him. Meantime the Crime for which the Surety now suffers, *is not imputed* to the real Offender.

“AND should we suppose the Prince, to permit this Surety to exert himself in some

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eminent

eminent Service, to which a Reward is promis'd, and all this in order to entitle the Criminal to the promis'd Reward, then this eminent Service may be said *to be imputed* to the Criminal, that is, he is rewarded on the Account of it. So in this Case, both what his Friend has done and suffer'd, *is imputed to him.*

" IF^e a Man do some eminent Service to his Prince, and he with his Posterity are dignified on Account of it: Then the Service perform'd by the Father is said *to be imputed to the Children also.*

" Now if among the Histories of Nations we find any Thing of this Kind, do we not easily understand what the Writers say? Why then do we judge these Phrases when they are found in the inspired Writers, to be so hard to be understood?

" BUT it may be asked, How can^f the Acts of the Parent's Treason, be *imputed to his little Child?* Since those Acts were quite out of the Reach of an Infant, nor was it possible for him to commit them.

" OR how can the eminent Service perform'd by a Father, be *imputed to his Child,* who is but an Infant?

" I ANSWER,^g 1. Those Acts of Treason or Acts of Service, are by a common Figure, said to be *imputed to the Children,* when they suffer

^e P. 431. ^f P. 432. ^g P. 433.

suffer or enjoy the Consequences of their Father's Treason, or eminent Service: Tho' the *particular Actions* of Treason or Service, could not be practised by the Children. This would easily be understood, should it occur in an Human History. And why not, when it occurs in the Sacred Writings?

" I ANSWER, 2. *Sin* is taken either for an *Act of Disobedience* to a Law, or for the *legal Result* of such an Act; that is, The *Guilt*, or *Liableness to Punishment*. Now when we say, The *Sin* of a Traitor is *imputed to*^a his Children we do not mean, That the *Act* of the Father is charged upon the Child: But that the *Guilt* or *Liableness to Punishment* is so transfer'd to him, that he suffers Banishment or Poverty on Account of it.

" IN like Manner *Righteousness* is either, Particular *Acts* of Obedience to a Law, or the *legal Result* of those Actions, that is, a *Right to the Reward* annex to them.

" And so when we say, *The Righteousness* of him that has perform'd some eminent Act of Obedience, is *imputed to his Children*, we do not mean, That the particular *Act* of the Father is charged on the Child, as if he had done it: But that the *Right to Reward*, which is the Result of that Act, is transfer'd to his Children.

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“ Nowⁱ if we would but thus explain every Text of Scripture wherein either *Imputed Sin* or *Imputed Righteousness* is mention'd, (whether in exprefs Words, or in the plain Meaning of them) we should find them all easy and intelligible.

“ Thus^k we may easily understand, how the *Obedience of Christ* is imputed to all his Seed: And how the *Disobedience of Adam* is imputed to all his Children.

“ To confirm this, I would add these three Remarks:

“ 1. THERE are several Histories in Scripture, where Expressions of the same Import occur.

“ So Gen. xxii. 16. *Thy Seed shall possess the Gate of his Enemies, because thou hast obey'd my Voice.* Here *Abraham's Obedience*, that is, the Result of it, is imputed to his Posterity.

“ So^l Numb. xxv. 11. *God gave to Phinehas and his Seed after him, the Covenant of an everlasting Priesthood, because he was zealous for his God, and slew the Criminals in Israel.* This was so imputed to his Children, that they also receiv'd the Reward of it.

“ Thus the Sin of *Achan* was so imputed to his Children, that they were all stoned on Account of it, *Josh. vii. 24.* In like Manner the Covetousness of *Gebazi*, was imputed to his Posterity, (*2 Kings v. 27*) when God
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by his Prophet^m pronounced, That the *Le-
prosy should cleave unto him and to his Seed for
ever.*

“ 2. THE Scriptures both of the Old and New Testament, use the Words *Sin* and *Iniquity*, (both in *Hebrew* and *Greek*) to signify not only the Criminal *Actions* themselves, but also the *Result* and “*Consequences* of those Actions, that is, *The Guilt* or *Liableness* to *Punishment* : And sometimes the *Punishment* itself, whether it fall upon the Original Criminal, or upon others, on his Account.

“ IN the same Manner the Scriptures use the Word *Righteousness*, not only for *Acts* of Obedience, but also the *Result* of them, that is, *Justification*, or *Right to a Reward*. A moderate Study of some of those Texts where these Words are used, may convince us of this.

“ So *Job xxxiii. 26.* GOD will render to a Man his *Righteousness*: That is, The Reward of it. *Hos. x. 12,* Sow to yourselves in *Righteousness*, 'till the LORD come and rain *Righteousness* upon you : That is, 'till He pour down the Rewards or Fruits of it upon you.

“ ° I MIGHT add here, That in several Places of St. Paul's Epistles, *Righteousness* means *Justification*, in the Passive Sense of the Word.

“ So *Rom. x. 4.* Christ is the End of the Law for *Righteousness* to every one that believ-

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eth :

eth: That is, in order to the Justification of Believers. *Rom. x. 10. With the Heart Man believeth unto Righteousness*; that is, so as to obtain Justification. *Gal. ii. 21. If Righteousness, that is, Justification, come by the Law, then Christ is dead in vain.* This particularly holds, where the Word λογίζομαι or *impute* is joined with *Righteousness*. As *Rom. iv. 3. Abraham believed GOD, and it was imputed to him for Righteousness. Rom. iv. 5. His Faith is counted to him for Righteousness.* It is not ἀντὶ or ὑπὲρ *for, or instead of Righteousness*: But εἰς δικαιοσύνην *in order to Justification or Acceptance with GOD.*

“ AND in other Places of Scripture, a *Work*, whether Good or Evil, is put for the *Reward* of it. *Job xxxiv. 11. The Work of a Man will He render unto him*; that is, The *Recompence* of it. So St. Paul desires *Philemon*, to impute any *Wrong* he had received from *Onesimus* to himself: That is, Not the *Evil Action*, but the *Damage* he had sustain'd.

“ INDEED when *Sin* or *Righteousness* are said to be imputed to any Man, on account of what himself hath done, the Words usually denote both the Good or Evil Actions themselves, and the legal Result of them. But when the *Sin* or *Righteousness* of one Person is said to be imputed to another, then generally those Words mean only the Result thereof, that is a Liableness to Punishment
on

on the one Hand, and to Reward on the other.

“^q BUT let us say what we will, to confine the Sense of the *Imputation of Sin and Righteousness*, to the *Legal Result*, the Reward or Punishment of *Good or Evil Actions*: Let us ever so explicitly deny the Imputation of the *Actions* themselves to others: Still Mr. Taylor will level almost all his Arguments, against the *Imputation of the Actions themselves*, and then triumph in having demolished what we never built, and refuting what we never asserted.

“ 3. THE Scripture does not, that I remember, any where say in express Words, That the *Sin of Adam is imputed to his Children*; or, That the *Sins of Believers are imputed to Christ*; or, That the *Righteousness of Christ is imputed to Believers*. But the true Meaning of all these Expressions is sufficiently found in several Places of Scripture.

“^r YET since these express Words and Phrases, of the *Imputation of Adam's Sin to us*, of *our Sins to Christ*, and of *Christ's Righteousness to us*, are not plainly written in Scripture: We should not impose it on every Christian, to use these very Expressions. Let every one take his Liberty, either of confining himself to strictly Scriptural Language; or of manifesting his Sense of these plain

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Scriptural

Scriptural Doctrines, in Words and Phrases of his own.

“BUT if the Words were expressly written in the Bible, they could not reasonably be interpreted in any other Sense, than this which I have explained by so many Examples, both in Scripture, History and in Common Life.

“I WOULD only add, If it were allowed, that the very *Act* of *Adam's* Disobedience was imputed to all his Posterity; that all the same sinful *Actions* which Men have committed, were imputed to *Christ*, and the very *Actions* which *Christ* did upon Earth, were imputed to *Believers*: What greater Punishments would the Posterity of *Adam* suffer? Or what greater Blessings could Believers enjoy, beyond what Scripture has assign'd, either to *Mankind*, as the Result of the Sin of *Adam*; or to *Christ*, as the Result of the Sins of *Men*; or to *Believers*, as the Result of the Righteousness of *Christ*?”





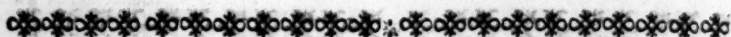
T H E

Doctrine of Original Sin, &c.



BELIEVE every impartial Reader is
 I now able to judge, Whether Mr.
Taylor has solidly answered Dr.
Watts or no. But there is another not inconsiderable Writer whom I cannot find he has answered at all, tho' he has published four several Tracts, professedly against Mr. *Taylor* : Of which he could not be ignorant because they are mention'd in the "*Ruin and Recovery of Human Nature.*" I mean, the Rev. Mr. *Samuel Hebden*, Minister at *Wrentham* in *Suffolk*. I think it therefore highly expedient, to subjoin a short Abstract of these also : The rather, because the Tracts themselves are very scarce, having been for some Time out of Print.

ECCLES.



ECCLES. vii. 29.

Lo this only have I found, That GOD made Man upright; but they have sought out many Inventions.

“**I**N^a the preceding Verse Solomon had declared, How few wise and good Persons he had found in the whole Course of his Life. But lest any should blame the Providence of GOD for this, he here observes, That these were not what GOD made Man at first; and that their being what they were not, was the Effect of a wretched Apostasy from GOD. The Original Words stand thus, *Only, see thou, I have found—*

“^b*Only*; THIS Word sets a Mark on what it is prefixt to, as a Truth of great Certainty and Importance. *See, observe, thou.* He invites every Hearer and Reader, in particular, to consider what he was about to offer. *I have found.* I have discovered this certain Truth, and assert it on the fullest Evidence: *That GOD made Man upright; but they have sought out many Inventions.*

“THE Hebrew Word ^cשׁ which we render *upright* is properly^c opposed to *crooked, irregular, perverse*. It is applied to Things,
to

to signify their being *straight*, or agreeable to Rule. But it is likewise applied both to God and Man, with the *Words* and *Works* of both. As applied to God, the *Ways* of God, the *Word* of God, it is join'd with *Good*, *Psal. xxv. 8.* with *righteous*, *Psal. cxix. 137.* with *true* and *good*, *Neb. ix. 13,* where Mention is made of *right Judgments*, *true Laws*, *good Statutes.* The *Uprightness* with which God is said to *minister Judgment to the People* answers to *Righteousness.* In a Word, God's *Uprightness* is the Moral Rectitude of his Nature, infinitely wise, good, just and perfect. The *Uprightness of Man*, is his Conformity of Heart and Life, to the Rule he is under, which is the Law or Will of God. Accordingly we read of *Uprightness of Heart*, *Psal. xxxvi. 10.* *Job. xxxiii. 3.* and *Uprightness of Way* or Conversation, *Pf. xxxvii. 14.* and often elsewhere. The *upright Man* throughout the Scripture, is a truly good Man, a Man of Integrity, an holy Person.^d In *Job i. 1, 8.* *C. ii. 3.* *Upright* is the same with *perfect* (as in *Psal. xxxvii. 37.* and many other Places) and is explained by, *one who feareth God and escheweth Evil.* In *Job viii. 6.* it is join'd, and is the same with, *pure.* In the same Sense it is taken (to mention but a few out of many Texts which might be produced) *Prov. x. 29.* *The Way of the LORD*
is

^d p. 6.

is Strength to the Upright, but Destruction shall be to the Workers of Iniquity. C. xi. 3, *The Integrity of the Upright shall guide them; but the Perverseness of Transgressors shall destroy them.* V. 6. *The Righteousness of the Upright shall deliver them; but Transgressors shall be taken in their own Naughtiness.* V. 11. *By the Blessing of the Upright the City is exalted.* C. xv. 8. *The Sacrifice of the Wicked is an Abomination to the LORD, but the Prayer of the Upright is his Delight.* C. xxi. 29. *A wicked Man hardneth his Face, but as for the Upright, He directeth his Way.* From even these Texts it manifestly appears, That *Uprightness* as applied to Man, is the very same with *Righteousness*, *Holiness*, or *Integrity* of Heart and Conversation.

“ WHEN therefore Solomon says, *GOD made Man upright*, the plain, undeniable Meaning is, GOD at first form'd Man^e righteous or holy; altho' *they have sought out many Inventions.* *They*,—this refers to *Adam*, which is both a Singular and a Plural Noun: *They*, our first Parents, and with them their Posterity, *have sought out many Inventions*, many Contrivances, to offend GOD and injure themselves. These *many Inventions* are opposed to the *Uprightness*, the Simplicity of Heart and Integrity, with which our first Parents, and Mankind in them, were originally made by GOD.

“ THE

"THE Doctrine of the Text then is, That GOD at his Creation *made Man upright or righteous*; not only *Rational* and a *Free-Agent*, but *holy*. Therefore^f to maintain, That "Man neither was nor could be form'd "Holy, because none can be holy, but in "Consequence of his own Choice and Endeavour," is bold indeed! To prove the contrary, and justify *Solomon's* Assertion, I offer a few plain Arguments.

"I. MOSES in his Account of the Creation writes, *And GOD said, Let Us make Man in our own Image*. Now^e that Righteousness or Holiness is the principal Part of this Image of GOD, appears from *Eph. iv. 22, 24.* and *Col. iii. 9, 10.* On which Passages I observe, 1. By *the old Man* is not meant *an heathenish Life*, or an ungodly Conversation; but a *corrupt Nature*. For the Apostle elsewhere speaks of *our old Man*, as *crucified with Christ*; and here distinguishes from it their *former Conversation*, or sinful Actions, which he calls *the Deeds of the old Man*. 2. By *the new Man* is meant, not a *new Course of Life*, (as the *Socinians* interpret it) but a *Principle of Grace*, called by *St. Peter*, *the hidden Man of the Heart*, and a *divine Nature*. 3. To ^h*put off the old Man* (the same as to *crucify the Flesh*) is to subdue and mortify our corrupt Nature: To *put on the new Man* is to stir up and

^f p. 8. ^e p. 9. ^a p. 10.

and cultivate that gracious Principle, that New Nature. *This*, saith the Apostle, *is created after GOD, in Righteousness and true Holiness. It is created:* Which cannot properly be said, of a *new Course of Life*; but may, of a *new Nature*. It is created after GOD, or *in his Image and Likeness* mentioned by Moses. But what is it to be *created after GOD, or in his Image*? It is, to be *created in Righteousness and true Holiness*: (Term'd Knowledge, the practical Knowledge of GOD, Col. iii. 10) But if *to be created after GOD, or in his Image and Likeness*, is *to be created in Righteousness and true Holiness*, and if that Principle of Righteousness and Holiness by which we are *created unto good Works*, is a *new Man, a divine Nature*; it is easy to infer, That Man was at first created *righteous or holy*.

“ II. ALL Things, as at first made by GOD, *were very good*. Nor indeed could He make them otherwise. Now a *Rational Being* is *not good*, unless his *rational Powers* are all devoted to GOD. The Goodness of Man, as a rational Being must lie¹ in a Devotedness and Consecration to GOD. Consequently, Man was at first thus devoted to GOD: Otherwise he was *not good*. But this Devotedness to the Love and Service of GOD is true Righteousness or Holiness. This Righteousness then, this Goodness, or Upright-

ness,

¹ p. 11. ¹ p. 12.

ness, this regular and due State, or Disposition of the Human Mind, was at first Natural to Man. It was wrought into his Nature, and con-created with his Rational Powers. A *rational* Creature, as such, is capable of knowing, loving, serving, living in Communion with the Most Holy One. *Adam* at first either did or did not use this Capacity; either he knew and loved God or he did not. If he did not, he was not *very good*, no, nor *good* at all; if he did, he was upright, righteous, holy.

“ III. WHEN GOD vested Man with Dominion over the other Creatures, how was he qualified for exercising that Dominion, unless he had in himself a Principle of Love and Obedience to the Supreme Governor? Did not God form^k the Creatures obedient to Man, to confirm Man in his loving Obedience to God? Or did He create them, with a Disposition to depend on and obey Man as their Lord, and not create Man with a Disposition to obey and live dependent on the LORD of All? But this Disposition is Uprightness. Therefore God *made Man upright*.

“ IV. EITHER Man was created with Principles of Love and Obedience, or he was created an Enemy to God. One of these must be: For as all the Duty required of Man, as
a rational

^k P. 13.

a rational Being is summarily comprised in Love, a supreme Love to GOD, and a subordinate Love to others, for his Sake: So there can be no Medium between a rational Creature's loving GOD, and not loving, which is a Degree of *Enmity* to Him. Either, O Man, thou lovest GOD, or thou dost not: If thou dost, thou art holy or righteous: If thou dost not, thou art indisposed to serve Him in such a Manner, and with such a Frame of Spirit as He requires. Then thou art an ¹ Enemy to GOD, a Rebel against his Authority. But GOD could not create Man in such a State, in a State of Enmity against Himself. It follows, That Man was created a Lover of GOD, that is righteous and holy.

“ IN a Word. ^m Can you prove, either that Man was not *created after* GOD, or that this does not mean being *created in Righteousness and true Holiness*? Was not Man, as all Creatures, good in his Kind? And is a *rational* Creature *good*, unless all its Powers are devoted to GOD? Was not Man duly qualified at first to exercise Dominion over the other Creatures? And could he be so qualified, without a Principle of Love and Obedience to their common LORD? Lastly, Can any Man prove, either that Man could be *innocent*, if he did not love the LORD his God with all his Heart? Or that such a
Love

¹ p. 14. ^m p. 15:

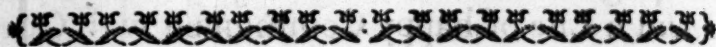
Love to GOD is not *Righteousness* and true *Holiness*?

“ FROM the Doctrine of Man's *Original Righteousness* we may easily conclude that of *Original Sin*. ° For this Reason it is, that some so earnestly protest against *Original Righteousness*, because they dread looking on themselves as *by Nature* fallen Creatures and *Children of Wrath*. If Man was not holy at first, he could not fall from a State of Holiness: And consequently the first Transgression exposed him and his Posterity to nothing but Temporal Death. But on the other Hand, if *Man was made upright* it follows, 1. That Man when he fell lost his *Original Righteousness*, and therewith his Title to GOD's Favour and to Communion with GOD. 2. That he thereby incurred, not only Temporal but *Spiritual Death*. He became *dead in Sin* and a *Child of Wrath*. And 3. That all his Posterity are born with such a Nature, not as Man had at first, but as he contracted by his Fall.



B b

GEN.



GEN. ii. 16, 17.

And the LORD GOD commanded the Man, saying, Of every Tree of the Garden thou mayst freely eat: But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it. For in the Day that thou eatest thereof thou shalt surely die.

“ **G**OD forbid Man to eat of this Tree, in Token of his Sovereign Authority, and for the Exercise of Man's Love^a, and the Trial of his Obedience. The Words added, *In the Day thou eatest thereof thou shalt surely die*, or literally, *In dying thou shalt die*, mean, not only, *Thou shalt certainly die*, but, *Thou shalt suffer every Kind of Death*. Thy *Soul* as well as thy *Body* shall die. And Indeed if God made Man *upright* or *holy*: If Man at first enjoy'd the *Life* of God, including Holiness joined with Blessedness: And if the miserable State of the *Soul* (as well as the Dissolution of the *Body*) is in Scripture term'd *Death*; it plainly follows, That the Original Threatning includes nothing less, than a Loss of Man's Original Uprightness

^a p. 26. ^a p. 27. “ “ “ “ “ “ “ “ “ “

Uprightness, of his Title to God's Favour, and a Life of happy Communion with God.

" The Words mean farther, *Thou ' shalt instantly die*; as soon as ever thou eatest. And so he did. For in that Instant, his Original Righteousness, Title to God's Favour, and Communion with God being lost, he was spiritually dead, *dead in Sin*, his Soul was dead to God, and his Body liable to Death, Temporal and Eternal.

" AND as there is a *Threatning of Death* expressed in these Words, so a *Promise of Life* is implied. The threatening Death, only in Case of Disobedience, implied, that otherwise he should not die. And even ' since the Fall, the Law of God promises Life to Obedience, as well as threatens Death to Disobedience: Since the Tenor of it is, *Do this and live: If thou wilt, enter into Life, keep the Commandments.*

" Now a Law given by God with a Promise of Life and a Threatning of Death, consented to by Man, is evidently, a *Covenant*. For what is a Covenant? But a mutual Agreement of two or more Parties on certain Terms? Now in this Sense God *covenanted* with Man, and Man *covenanted* with God. God gave a Law, promising Life in Case of Obedience, threatening Death,

B b 2

in

in Case of Disobedience. And Man accepted of the Terms. Here therefore was a real *Covenant*.

“ BUT to guard this against Objections, I add,

1. WE do not affirm, That God visibly appeared, and formally treated with *Adam*, as one Man with another. Without so formal a Procedure, God could and doubtless did, signify to him, on what Terms he was to expect Life or Death.

“ 2. WE do not assert, That God promised to translate him to Heaven: But without Question he made *Adam* sensible, That if he continued obedient he should continue happy, whether in Paradise, or some other Region.

“ 3. IF ^{*} one greatly Superior will freely condescend to treat with an Inferior, this does not disannul the mutual Agreement, or hinder its having the Nature of a *Covenant*. So God enter'd into a proper Covenant with *Abraham* of old, and with his People in the Gospel. And if so, much more might He do so, with Man, when perfectly *upright* toward God.

“ AND this Covenant was made with *Adam* not only for *himself*, but likewise for all his *Posterity*. This appears

“ P. FROM

" 1. FROM the Tenor of the Original Threat'ning, compared with the present State of Mankind. For it is evident, That every one of his Posterity is born *liable to Death*: That the *Death* to which all are liable, was not threat'ned, but in Case of Man's *sinning*: That Man was not liable to *Death* till he *sinned*, and his being so, was the Result of the Threat'ning; and, that the Scripture constantly points at *Sin* as the sole Cause of *Death*, and of all *Suffering*. But if all Mankind, are born liable to *that* which was originally threat'ned only to *Sin*, then all Mankind are accounted Sinners, and as such are concern'd in the *Original Threatning*, and consequently in the *Original Promise*.

2. FROM 1 Cor. xv. 21. *In Adam all die*. Here the Apostle speaks, not of both our Parents, but of *Adam* singly, (as also *Rom. v.*) to denote our peculiar Relation to him. The *All* mention'd are all his natural Descendents, who *all die in or thro' him*; that is, are liable to Death, on Account of their Relation to him. And it is not only a *bodily Death* that is here spoken of; for it stands opposed not, to a bare Revival of the Body; but to a happy and glorious Resurrection, such as *they that are Christ's* will partake of at his Second Coming. For of this Resurrection, not that of the Ungodly, the Apostle

is speaking throughout this Chapter. But ^athey could not *die in Adam*, if they did not in some Sense *sin in him*, and fall *with him*: If the Covenant had not been made with him, not for himself only but for all his Posterity.

“ 3. FROM Verse 45 and 47 of the same Chapter. The *first Man*, Adam, and the *second Man*, the *last Adam* are here opposed. Now why is *Christ*, notwithstanding the Millions of Men intervening between *Adam* and Him, and following after his Birth, called the *Second Man*, and the *last Adam*? We have an Answer *Rom. v. 12, 14, &c.* where *Adam* is said to be a *Figure of Christ*: And the Resemblance between them is shewn to lie in this, That as *Sin* and *Death* descend from one, so *Righteousness* and *Life* from the other. Consequently what *Christ* is with Regard to all his Spiritual Seed, that *Adam* is with Regard to all his Natural Descendants, namely, a *publick Person*, a *federal Head*, a *legal Representative*: One with whom the Covenant was made not only for himself, but also for his whole Posterity.



JOHN



JOHN iii. 5, 6.

Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Flesh, is Flesh : And that which is born of the Spirit, is Spirit.

“ IN this Text we have

“ I. THE New Birth described;

“ II. THE Necessity of it insisted on ;

“ III. THE Original Corruption of every Child of *Adam* observed, as that from which the Necessity of such a Change arises.

“ I. THE New Birth is here described. Whatever this implies, the Spirit of God is the sole Author of it. He does not help a Man to regenerate himself, but takes the Work into his own Hands. A Child of God, as such, is *not born of Blood*; does not become so by a Descent from pious Parents. He is not *born of the Will of the Flesh*; is not renew'd by the Power of his own carnal Will ; *nor of Man*, of any Man whatsoever, *but of GOD* : By the sole Power of his Spirit.

“ IN Regeneration the Holy Spirit mortifies *the old Man*, corrupt Nature, and breathes a Principle of Life into the Soul : A Principle of Faith, of sincere Love, and willing

Obedience to GOD. He who was *dead in Sin*, is now *dead to Sin*, and *alive to God* through Jesus Christ. GOD has *created in him a clean Heart*, and *renewed a right Spirit within him*. He has *created him unto good Works*, and *written his Law in his Heart*. But if the Spirit of God is the sole Agent in the Work of Regeneration: If the Soul of Man has no Active Interest or Concern in his *being born again*: If Man was created holy, and Regeneration re-instamps that holy Image of God on the Soul: If *the new Man* is *created after God in Righteousness and true Holiness*: If the Corruption of Nature (term'd *the old Man* or *Flesh*) is not contracted by Imitation or Custom, but is an inbred, hereditary Distemper, cœval with our Nature: If all truly Good Works are the Fruits of a Good Heart, a good Principal wrought in the Soul: It plainly follows, That the Faith, Hope, Love, Fear, which distinguish the Children of God from others, are not of the Nature of *acquired*, but of *infused Habits* or Principles. To say then, "That Holiness must be the Effect of a Man's own Choice and Endeavour, and that by a right Use of his Natural Powers, every Man may and must attain an Habit of Holiness, that is, *be born again*:" However pleasing it may be to Human Vanity, is contrary to the whole Tenor of Scripture.

" AND

“ AND all the Scriptural Expressions on this Head, are grounded on the real Nature of Things. *Sin* is of the Nature of *Filth* and *Corruption*. It pollutes the whole Man, and renders him as an *unclean* Thing, in the Sight of GOD. When therefore the Spirit of GOD removes this, He is said, To create a clean Heart, to purify the Heart, to sprinkle clean Water upon us, to wash us from our *Filthiness*. And this cleansing Efficacy is in the Text exprest by being born of Water and of the Spirit.

“ WHEN therefore our LORD speaks of being born of the Spirit, his plain Meaning is, There is a spiritual Cleansing you must partake of, mentioned in those Promises, *I will sprinkle clean Water upon you and ye shall be clean, from all your Filthiness and from all your Idols will I cleanse you. A new Heart also will I give you, and a new Spirit will I put within you. And I will take away the stony Heart, and I will give you an Heart of Flesh.* These Promises gives us a plain Description of the Spirits regenerating Work : Without experiencing which, our State is miserable now, and will be much more so hereafter.

“ II. For this Spiritual Renovation of the Soul, is indispensably necessary. Without it none can enter the Kingdom of Heaven, either the Kingdom of Grace or of Glory.

“ EXCEPT

“ 1. EXCEPT *a Man be born of the Spirit, he cannot enter into the Kingdom of Grace: He cannot be a loyal Subject of Jesus Christ. By Nature we are Subjects of Satan: And such we must remain, unless renewing Grace translate us into the Kingdom of GOD's dear Son.*

“ 2. CONSEQUENTLY, *except we are born again, we cannot enter into the Kingdom of Glory. Indeed, supposing he could be admitted there, what could an unregenerate Sinner do in Heaven? He could not possibly have any Relish either for the Business, the Company, or the Enjoyments of that World.*

III. OUR LORD having asserted the absolute Necessity of the New Birth, to shew the Ground of this Necessity adds *That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit.* Here observe

“ 1. OUR LORD opposes *Flesh* and *Spirit* to each other, which Opposition we often meet with. Whatever therefore is meant by these two, they denote Things opposite.

“ 2. HE speaks here of two several *Births*, which are distinctly mention'd.

“ 3. THE former of these two is spoken of, as that which renders the other so necessary. Because *that which is born of the Flesh, is Flesh*, therefore *we must be born of the Spirit.* Therefore this great Change must be wrought in us, or we cannot enter into the Kingdom of GOD.

“ 4. IF

“ 4. If the latter of these is made necessary by the former, then to be *born Flesh* is to be born corrupt and sinful. And indeed, The Word *Flesh* is very frequently taken for the corrupt Principle in Man. It is always so taken when it stands opposed to *the Spirit*, or to that inwrought Principle of Obedience, which itself also (taking the Name of its Author) is sometimes term'd *Spirit*.

“ Now in the Text, whatever or whoever is born of a Man since the Fall, is denominated *Flesh*. And that *Flesh* is here put, not for sinless *Frailty*, but sinful Corruption, we learn from its being opposed to the *Spirit*. *Christ* was born *frail*, as well as we, and in this Sense was *Flesh*: Yet being without Sin, he had no Need to be *born of the Spirit*. This is not made necessary by any sinless Infirmities, but by a sinful Nature only. This alone is opposite to *the Spirit*: Thus therefore we must understand it here.

“ BUT Mr. *Taylor* says, “ To be born of “ the *Flesh* is only to be naturally born of a “ Woman.” I answer, Is not *Flesh* opposed to *Spirit* in this Verse? Is it not the Spirit of God which is spoken of in the latter Clause, together with the Principle of Grace, which is in every regenerate Person? And is any Thing beside sinful Corruption opposite

site to the Spirit of God? No certainly: But if so, and if wherever *Flesh* is opposed to *the Spirit*, it implies sinful Corruption, then it is evident, to be *born of the Flesh* is to be the sinful Offspring of sinful Parents, so as to have Need of the renewing Influences of the Holy Spirit, on that Account even from our Birth.

“ IF to *walk after the Flesh*, as opposed to *walking after the Spirit*, is to follow our sinful Inclinations; if to *be in the Flesh* opposed to *being in the Spirit*, is to be in a State of Sin; if *the Flesh* and *the Spirit* are two contrary Principles, which counter-act each other; Gal. v. 16, 17: If *the Works of the Flesh* and *the Lusts of the Flesh* are opposed to *the Spirit* and *the Fruit of the Spirit*: Then to *be born of the Flesh* must signify more than barely to be born of a Woman. Had Adam transmitted a pure Nature to his Descendants, still each of them would have been born of a Woman: But they would have had no Necessity of being *born of the Spirit*, or renewed by the Holy Ghost.

“ BUT what is that Corruption of Nature, which the Scripture terms *Flesh*? There are two Branches of it; 1. A Want of Original Righteousness, 2. A Natural Propensity to Sin.

“ 1. A WANT of Original Righteousness. GOD created Man righteous: Holiness was con-natural

con-natural to his Soul ; a Principle of Love and Obedience to God. But when he sinned, he lost this Principle. And every Man is now born, totally void both of the Knowledge and Love of God.

“ 2. A Natural Propensity to Sin is in every Man. And this is inseparable from the other. If Man is born and grows up without the Knowledge or Love of God, he is born and grows up propense to Sin : Which includes two Things, An Aversion to what is Good, and an Inclination to what is Evil.

“ WE are naturally averse to what is good. *The carnal Mind is Enmity against God.* Nature does not, will not, cannot submit to his holy, just and good Law. Therefore *they that are in the Flesh cannot please God.* Being averse to the Will, Law and Ways of God, they are utterly indisposed for such an Obedience, as the Relation tween God and Man indispensably requires.

“ AND as we are all naturally averse to what is Good, so we are naturally inclined to what is Evil. Even young Children of themselves run into Evil ; but are with Difficulty brought to practise what is Good. No sooner do they discover Reason, than they discover Evil, unreasonable Dispositions. And these discovering themselves in every one, even from his early Childhood, manifestly
prove

prove the inbred and universal Corruption of Human Nature.

“ BUT why is this Corruption term'd *Flesh*? Not because it is confined to the Body. It is the Corruption of our whole Nature, and is therefore term'd *the old Man*. Not because it consists merely in a Repugnance of the Sensual Appetites to Reason. This is but one Branch of that Corruption: The whole of it is far more extensive. Not because it is primarily seated in the Body: It is primarily seated in the Soul. If *Sin reigns in our mortal Bodies*, it is because the sinful Soul uses the bodily Members as *Instruments of Unrighteousness*.

“ NAY, all which those Words, *That which is born of Flesh is Flesh*, mean, is this. “ All Men being descended of frail, and “ mortal Parents, are like them, *frail* and “ *mortal*. In Consequence of *Adam's Sin*, “ all his Descendents die.”

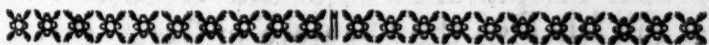
“ I ANSWER, 1. Tho' this is true, it is not the whole Truth. Nor is it the proper Truth of the Text: Which speaks of our being *born of the Flesh*, as the Reason why we must be *born of the Spirit*.

“ 2. IT is not consistent with the Moral Perfections of God, for sinless Creatures to be born *mortal*. Death in every Sense of the Word is *the proper Wages of Sin*. Sin
has

has the same causal Influence on Death, as the Obedience of *Christ* has on Eternal Life.

“ 3. WE were not only born *mortal*, but *Children of Wrath*: We who are now regenerate, as well as others.

“ 4. THE Scripture ascribes both our *Mortality* and *Corruption* to our Relation to *Adam*. In him all die: Thro’ the Offence of One, many, all Mankind, are dead, liable to Death. Again: By the Disobedience of One, the same, many are constituted Sinners. Therefore when our LORD says, *That which is born of the Flesh is Flesh*, He means not only, That we and our Parents are *mortal*: But that all Mankind derive *Spiritual* as well as Temporal *Death*, from their First Father.



THE



T H E
S C R I P T U R E D O C T R I N E
O F

Imputed Sin and Righteousness.

“I.  *IN*^a is a *Transgression of the Law*, of that Law of GOD to which a rational Creature is subject. *Righteousness* is, A Fulfilment of, or Conformity to that Law. This is the proper Scriptural Sense of the Words.^b But as Sin involves the Creature in *Guilt*, that is a Liableness to Punishment, the same Words are often used to denote either *Sin* itself, or *Guilt* and *Punishment*. On the other Hand, *Righteousness* denotes not only a fulfilling of the Law, but also a *Freedom from Guilt*, and *Punishment*. Yea, and sometimes all the *Rewards* of *Righteousness*.

“ACCORDINGLY, to *impute Sin*, is either to impute *Sin itself*, or *Guilt* on the Account of

of it. To impute *Sin itself* to a Person, is to account him a Transgressor of the Law; to pronounce him such: Or to treat him as a Transgressor. To impute *Guilt* to a Person, is to account him obnoxious to a threatned Punishment: To pronounce him so; or to inflict that Punishment. So, to impute *Righteousness* properly so called, is to account him a Fulfiller of the Law: To pronounce him so to be: And to treat him as righteous. And to impute *Righteousness* as opposed to *Guilt*, is to account, to pronounce, and to treat him as guiltless.

“THUS much is agreed. But the Point in Question is, “Does GOD impute^d no *Sin* or *Righteousness* but what is *Personal*?” Mr. Taylor positively asserts, He does not. I undertake to prove, That He does: That He imputes *Adam's First Sin* to all Mankind, and our Sins to *Christ*.

“I. GOD imputes *Adam's First Sin* to all Mankind. I do not mean, That the^e *actual Commission* of it was imputed to any beside himself; (it was impossible, it should). Nor is the *Guilt* of it imputed to any of his Descendants, in the full Latitude of it, or in Regard to its attendant Circumstances. It constitutes none of them *equally guilty* with him. Yet both that *Sin* itself, and a Degree of *Guilt* on Account of it, are imputed to all his Posterity: The *Sin* itself is imputed to

Them, as included in their Head. And on this Account, they are reputed *guilty*, are *Children of Wrath*, liable to the threaten'd Punishment. And this cannot be denied, supposing 1. Man's Original Righteousness, 2. *Adam's* being the Federal Head of all Mankind.

“ 1. MAN'S^f Original Righteousness has been largely proved. Let me add only an^g Argument *ad hominem*. Supposing (not granting) that the Son of GOD, is no more than the first of Creatures, either He was *originally righteous*, or He was not. If He was not, then Time was, when He was not *the Holy One of GOD*; and possibly He never might have been such, no, nor *righteous at all*; but instead of that, as *ungodly*, *guilty*, and *wretched* as the Devil himself is. For the best Creature is (Mr. Taylor grants) alterable for the worse, and the best when corrupted becomes the worst. Again, If the Son of GOD was a mere Creature, and as such made without ^hRighteousness (which every Creature must be according to Mr. Taylor) then He was not, could not be at first as Righteous, as like GOD as the Holy Angels are now, yea, or as any Holy Man on Earth is. But if these Suppositions are shockingly absurd, if the Son of GOD could not have become as bad as the Devil, if He
never

^f p. 7. ^g p. 9. ^h p. 10.

never was unrighteous, if He was not originally less holy, than Angels and Men are now: Then the Assertion, "That Righteousness must be the Effect of a Creature's antecedent Choice and Endeavour," falls to the Ground.

"BUT the *Hebrew* Word *Jasber*, Mr. *Taylor* says "does not generally signify a "Moral Character." This is one of the numerous Critical Mistakes in this Gentleman's Books. Of the more than 150 Texts in which *Jasber*, or the Substantive *Josher* occurs, there are very few which do not confirm our Interpretation of *Eccles. vii. 29.* "But *Jasbar* is applied to various Things "not capable of Moral Action." It is; And what then? Many of those Applications are neither for us, nor against us. Some make strongly for us; as when 'tis applied to the *Words* or *Ways* of God and Man. But the Question¹ now is, what it signifies, when applied to God, or to *Moral Agents*, and that by Way of Opposition to a vicious Character and Conduct? Is it not in the Text, before us applied, to Man as a Moral Agent, and by Way of Opposition to a corrupt Character and Conduct? No Man can deny it. Either therefore prove, That *Jasbar*, when opposed, as here, to a corrupt Conduct and Character, does not signify *righteous*, or ac-

C c 2

know-

¹ p. 11. * p. 12.

knowledge the Truth, that God *created Man upright or righteous.*

“ To evade the Argument from *Eph. iv. 24.* Mr. Taylor first says, “ *The old Man* means an *Heathenish Life*, and then says, “ *The old and new Man* do not signify a “ *Course of Life.*” What then do they signify? Why, “ *The old Man*, says he, relates “ to the *Gentile State*: And *the new Man* is “ either the *Christian State*, or the *Christian Church, Body, Society.*” But for all this, he says again a Page or two after, “ *The old* “ and *new Man*, and the *new Man's* being “ renewed, and the *Renewing* of the *Ephe-* “ *sians* do all manifestly refer to their *Gentile State* and *wicked Course of Life*, from “ which they were lately converted.”

“ WHEN then the Apostle says, (*Rom. vi. 6.*) *Our old Man is crucified with Christ*, is it the *Gentile State* or *Course of Life*, which was so crucified? No: But the *corrupt Nature*, the *Body of Sin*, as it is term'd in the same Verse. And *To put off the old Man*¹ is (according to *St. Paul*) to *crucify* this, *with its Affections and Desires.* On the other Hand, *To put on the new Man*, is to cultivate the Divine Principle, which is form'd in the Soul of every Believer, by the Spirit of *Christ*. It is this of which it is said, 1. It is *created*: And in Regard to it we are said to be ^m *created unto good*

¹ p. 13. * p. 14.

good Works. 2. It is *renew'd*; for it is indeed no other than Original Righteousness restored. 3. It is *after* God, after his Image and Likeness, now stamp'd afresh on the Soul: 4. It consists in *Righteousness* and *Holiness*, or that *Knowledge* which comprehends both.

“AGAIN. To that Argument, “Either Man at first loved God, or he was an Enemy to God,” Mr. *Taylor* gives only this slight, superficial Answer, “Man could not love God before he knew Him:” Without vouchsafing the least Notice of the Arguments which prove, that Man was not created without the Knowledge of God. Let him attend to those Proofs, and either honestly yield to their Force, or if he is able, fairly confute them.

“THE Doctrine of *Original Sin* presupposes,

“2. ADAM's being the Federal Head of all Mankind. Several Proofs of this having been given already, I need not produce more till those are answer'd.

“II. God imputes our *Sins* or the *Guilt* of them to *Christ*. He consented to be responsible for them, to suffer the Punishment due for them. This sufficiently appears from *Isa.* liii. which contains a Summary of the Scripture Doctrine upon this Head. *He hath borne our Grievs and carried our Sorrows.*

The ^p Word *Nasa* (*borne*) signifies, 1. To *take up* somewhat, as on one's Shoulders, 2. To *bear* or *carry* something weighty, as a Porter does a Burden; 3. To *take away*: And in all these Senses it is here applied to the Son of GOD: He *carried*—as a strong Man does an heavy Burden (the clear, indisputable Sense of the other Word, *Sabal*) *our Sorrows*: The Sufferings of various Kinds, which were due to our Sins. He *was* ^q*wounded for our Transgressions, and bruised for our Iniquities*. *Wounds* and *Bruises* are put for the Whole of his Sufferings; as his *Death* and *Blood* frequently are. He *was wounded and bruised*, not for Sins of his own; not *merely*, to shew God's Hatred of Sin, not *chiefly*, to give us a Pattern of Patience; but *for our Sins*, as the proper, impulsive Cause. *Our Sins* were the procuring Cause of all his Sufferings. His Sufferings were the penal Effects of our Sins. ^r*The Chastisement of our Peace*, the Punishment necessary to procure it, *was laid on Him*, freely submitting thereto: *And by his Stripes* (a Part of his Sufferings again put for the Whole) *we are healed*: Pardon, Sanctification and Final Salvation, are all purchased and bestowed upon us. Every *Chastisement* is for some *Fault*. That laid on *Christ* was not for his own, but *Ours*; and was needful to reconcile an offended^s

Law-

Law-Giver, and offending guilty Creatures to each other. So *the LORD laid on him the Iniquity of us all*, that is, the Punishment due to our Iniquity.

“ ‘Tis true, as Mr. Taylor says, “ *Sin* “ and *Iniquity* often signify *Affliction* or *Suffering*.” But why? Because ‘tis usual for a *Cause* to give Denomination to its *Effect*. And so the Consequences of *Sin* are called by the “same Name. But this rather hurts Mr. Taylor’s Cause than helps it. For *Sufferings* could with no Propriety be called *Sin*, if they were not the proper Effects of it. Man in Innocence was liable to no *Suffering* or *Sorrow*: He was indeed tried; but not by *Suffering*. All *Sorrow* was introduced by Sin; and if Man is *born to Trouble*, it is because he is born *in Sin*. God indeed does *afflict* his Children for *their Good*; and turns even *Death* into a Blessing. Yet as it is the Effect of *Sin*, so is it in itself an *Enemy* to all Mankind: Nor would any Man have been either tried or corrected by *Affliction*, had it not been for *Sin*.

“ “ THE LORD’S *laying on Christ the Iniquity of us all* was eminently typified by the High-Priest, *putting all the Iniquities of Israel on the Scape-Goat*, who then *carried them away*. “ But the * Goat, says Mr. Taylor, was to suffer nothing.” This is a gross Mistake.

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Mistake. It was a *Sin-Offering*, (V. 5.) and as such was to *bear upon him all the Iniquities* of the People into the Wilderness, and there (as the *Jewish* Doctors unanimously hold) to suffer a violent Death, by Way of *Punishment*, instead of the People, for their Sins *put upon him*. Yet Mr. Taylor says, "Here was no *Imputation of Sin*." No! What is the Difference between *imputing Sins* and *putting them upon him*? This is just of a Piece with "A *Sin-Offering* that suffered nothing:" A Creature "turned loose into a Land the properest^r for its Subsistence," while *bearing upon him all the Iniquities of God's People!*"

"² THUS Christ redeemed us from the Curse of the Law being made a Curse for us. ³ Mr. Taylor when he wrote his late Books was not apprised of the usual Scripture-Meaning of this awful Word *Curse*. 'Tis often put to signify the *Legal Punishment of Sin*. What the Law of God threatens against Transgressors or the Threatning itself is frequently called by this Name. What signifies then his trifling Observation, "That God inflicted *no Curse* on our first Parents, *Gen. iii. 16, 17, 18,*" That is, He did not say in so many Words, "*Cursed art thou, O Man, or O Woman.*" But God's *cursing the Ground for Man's Sake*, was really a *Curse* pronounced against him; and what the LORD said to the Woman was

^r p. 25. ² p. 39. ³ p. 40.

really

really a *Curse*, a Penalty legally inflicted on her. For GOD is then said to *curse*, when He either *threatens* to punish, or actually *punishes* his Creatures for Sin. See *Deut.* xxvii. 15, &c. *C.* xxviii. 16, &c. *Jer.* xvii. 5. *Zech.* v. 3.

“ To conclude. ^b Either we must allow the *Imputation of Adam's Sin*, whatever Difficulties attend it, or renounce *Justification by Christ*, and *Salvation through the Merit of his Blood*. Accordingly the *Socinians* do this. Whether Mr. *Taylor* does, let every thinking Man judge, after having weigh'd what he writes, particularly at p. 72, 73, of his *Scripture-Doctrine*. “ The WORTHINESS of *Christ* is his consummate VIRTUE. “ It is VIRTUE that carrieth every Cause “ in Heaven. VIRTUE is the only Price “ which purchaseth every Thing with GOD. “ True VIRTUE, or the right Exercise of “ Reason,^c is true *Worth*, and the only valuable Consideration, the only Power which “ prevails with GOD.” These Passages are indeed connected with others, which carry with them a Shew of ascribing Honour to CHRIST and GRACE. But the Fallacy lies open to every careful, intelligent, unprejudiced Reader. He ascribes to *Christ* a singular *Worthiness*: But 'tis nothing more than a superior Degree, of the same Kind of *Worthiness* which belongs to every *virtuous* Man. He

He talks of *Christ's* consummate VIRTUE, or his Obedience to GOD, and Good-will to Man. And to this VIRTUE of his, *as imitated by us*, he would teach us to ascribe our Acceptance with GOD: Which is indeed to ascribe it to ourselves, or to our own *Virtue*: To *Works of Righteousness done by us*, in direct Opposition to the whole Tenor of the Gospel. To what dangerous Lengths are Men carried by an *Ignorance* of GOD, as infinitely holy and just; by a fond Conceit of their own Abilities, and a resolved Opposition to the Doctrine of Original Sin! Rather than allow this, they renounce *Christ*, as the *meritorious Procurer* of Salvation for Sinners. They may *seem* indeed to acknowledge Him as such, and talk of "Eternal Life as given by GOD thro' his Son." But all this is mere Shew, and can only impose on the Ignorant, and Unwary. They dare not profess in plain Terms, That *Christ* has *merited Salvation for any*: Neither can they consistently allow this, while they deny *Original Sin*.

"LET not any then who regard^d their everlasting Interests, entertain or even tamper with Doctrines, which how plausibly soever recommended, are contrary to many express Texts, nay to the whole Tenor of Scripture, and which cannot be embraced without renouncing an humble Dependance
on

on *Christ*, and rejecting the Gospel-Method of Salvation.

“ God° grant every Reader of this plain Treatise, may not only be convinced of the Truth and Importance, of the Scripture-Doctrines maintained therein, but invincibly confirm’d in his Attachments to them, by an experimental Knowledge of their happy Influence on Faith, Holiness and Comfort! Then shall we gladly say, We, who are made Sinners by the Disobedience of *Adam*, are made Righteous by the Obedience of *Christ*. His Righteousness entitles us to a far better Inheritance than that we lost in *Adam*. In Consequence of being justified thro’ Him, we shall *reign in Life* with Him: Unto whom, with God the Father, and the Sanctifying, Comforting Spirit, be ascribed all Praise for ever!”



THE



T H E

DOCTRINE of *Original Sin*

EXPLAINED and VINDICATED.

“ THE Phrase, *Original Sin*, so far as we can discover, was first used in the Fourth Century. The first who used it was either “St. *Chrysostom*, or *Hilary*, some of whose Words are these: “ The *Psalmist* says, *Behold I was conceived in Iniquities, in Sins did my Mother conceive me.*^a He acknowledges, That he “ was born under *Original Sin*, and the “ Law of Sin.” Soon after *Hilary*’s Time, St. *Augustine* and other Christian Writers brought it into common Use.^b

“ THE Scriptural Doctrine of Original Sin may be comprized in the following Propositions:^c

“ I. MAN was originally made righteous or holy :

II. THAT

^a p. 2. ^b p. 3. ^c p. 8.

“ II. THAT Original Righteousness was lost by the First Sin :

“ III. THEREBY Man incur'd Death of every Kind : For,

“ IV. ADAM's first Sin was the Sin of a *Publick Person*, one whom God had appointed to represent all his Descendants :

“ V. HENCE all these are from their Birth *Children of Wrath*, void of all Righteousness, and propense to Sin of all Sorts.

“ I ADD, VI. This is not only a Truth agreeable to Scripture and Reason, but a Truth of the utmost Importance, and one to which the Churches of *Christ* from the Beginning, have bore a clear Testimony.

“ I. MAN was originally made righteous or holy : Form'd with such a Principle of Love and Obedience to his Maker, as disposed and enabled him to perform the whole of his Duty with Ease and Pleasure. This has been prov'd already. And this wholly overturns Mr. *Taylor's* fundamental Aphorism, “What-
“ ever is Natural is Necessary, and what is
“ necessary is not sinful.” For if Man was originally righteous or holy, we may argue thus. It was at first *Natural* to Man to love and obey his Maker ; yet it was not *necessary* : Neither as *necessary* is opposed to *voluntary* or *free* : (For he both loved and obeyed *freely* and *willingly*) Nor, as *necessary* means *unavoidable* : (This is manifest by the Event:)

No,

No, nor as *necessary* is opposed to *rewardable*. For had he continued to love and obey, he would have been rewarded with everlasting Happiness. Therefore that Assertion, "Whatever is *Natural* is *Necessary*," is palpably, glaringly false. Consequently, what is Natural^a as well as what is acquir'd, may be Good or Evil, rewardable or punishable.

"II. MAN's Original Righteousness was lost by the first Sin. Tho' he was made righteous, he was not made immutable. He was free to stand or fall. And he soon fell and lost^c at once both the Favour and Image of God. This fully appears, 1. From the Account which *Moses* gives of our First Parents, *Gen. iii*: Where we read, (1.) *The Eyes of them both were opened, and they knew that they were naked:* That is they were conscious of Guilt, and touched with a pungent Sense of their Folly and Wickedness. They began to find their Nakedness irksome to them, and to reflect on it with sinful Emotions of Soul. (2.) Immediately they were indisposed for Communion with God, and struck with such a Dread of Him as could not consist with true Love, V. 8. (3.) When question'd by God, how do they prevaricate, instead of confessing their Sin, and humbly imploring Forgiveness? Which proves not only their having sinned, but their being

^a p. 10. ^c p. 14.

being as yet wholly impenitent. (4.) The Judgment past upon them was a Proof of their being^f Guilty in the Sight of God. Thus was Man's Original Righteousness lost. Thus did he fall both from the Favour and Image of God.

“THIS appears, 2. From the Guilt which inseparably attends every Transgression of the Divine Law. I say, every Transgression; because every Sin virtually contains all Sin. For *whosoever keepeth the whole Law and offendeth in one Point, he is guilty of all.* Every single Offence is a virtual Breach of all the Commands of God. There is in every particular Sin, the Principle of *all* Sin; namely, the Contempt of that Sovereign Authority, which is equally stamp'd upon every Command. When therefore our first Parents ate the forbidden Fruit,^g they not only violated a particular Precept but the entire Law of God. They could not sin in one Instance, without virtually transgressing the whole Law of their Creation: Which being once done, their Title to God's Favour and their Original Righteousness were both lost.

“THIS appears, 3. From the comprehensive Nature and aggravating Circumstances of the first Transgression. For it implied, (1.) *Unbelief*: Man did not dare to break the Divine Command, 'till he was brought

^f p. 15. ^g p. 16.

to question^b the Truth of the Divine Threatning. (2.) *Irreverence of God*. Reverence is a Mixture of Love and Fear. And had they continued in their first Love and filial Fear, they could not so soon have broken thro' the sole Command of God. (3.) *Ingratitude*. For what a Return did they hereby make to their Creator for all his Benefits! (4.) *Pride and Ambition*. Affecting to be as Gods, knowing Good and Evil. (5.) *Sensuality*. The Woman looked upon the Fruit with an irregular Appetite. Here the Conflict between *Reason* and *Sense* began. To talk of such a Conflict in Man before he fell, is to represent him as in a Degree sinful and guilty even while Innocent. For *Conflict* implies *Opposition*. And an Opposition of *Appetite* to *Reason*, is nothing else than a Repugnance to the Law of God. But of this our first Parents were no Way guilty, 'till their Innocence was impair'd; 'till they were led by the Temptation of the Devil, to desire the forbidden Fruit. (6.) *Robbery*; for the Fruitⁱ was none of theirs. They had no Manner of Right to it. Therefore their taking it was a flat Robbery of God, which cannot be less criminal than robbing our Fellow-Creatures. So comprehensive was the Nature, so aggravated the Circumstances of Man's first Transgression.

III. HEREBY

“ III. HEREBY he incurr'd Death of every Kind; not only Temporal, but also *Spiritual* and *Eternal*. By losing his Original Righteousness, he became not only mortal as to his Body, but also spiritually dead, *dead to God*, *dead in Sin*: Void of that Principle, which St. Paul terms *the Life of God*, Eph. iv. 18. St. John, *Eternal Life abiding in us*, 1 John iii. 15. A Creature formed with a Capacity of knowing, loving, and serving God, must be either *dead in Sin*, or *alive to God*. Adam in his primitive State, was *alive to God*; but after he had sinned, *dead in Sin*, as well as *dead in Law*.

“ BUT Mr. Taylor is sure, only Temporal Death was to be the Consequence of his Disobedience. “ For Death is the Loss of “ Life, and must be understood according to “ the Nature of the Life to which it is opposed.” Most true: And the Life to which it is here opposed, the Life Adam enjoyed till lost by Sin, was not only *Bodily Life*, but that Principle of Holiness, which the Scripture terms *The Life of God*. It was also a Title to Eternal Life. All this therefore he lost by Sin. And that justly: For *Death is the due Wages of Sin*; Death, both Temporal, Spiritual and Eternal.

“ IV. ADAM's first Sin was the Sin of a public Person, one whom God had appointed to represent all his Descendents.

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“ THIS

“ THIS also has been proved. In one Sense indeed ⁿ *Adam's Sin was not our's*. It was not our Personal Fault, our actual Transgression. But in another Sense, it *was our's*: It was the Sin of our common Representative. And as such St. *Paul* shews it is imputed to us and all his Descendants. Hence

“ V. ALL these are from their Birth, *Children of Wrath*, void of all Righteousness, and propense to Sin of all Sorts.

“ IN order to clear and confirm this Proposition I intend,

“ 1. To consider a Text which proves Original Sin in the full Extent of it :ⁿ

“ 2. To explain some other Texts which relate either to the *Guilt*, or the *Corruption* we derive from our first Parents:

“ 3. To add some Arguments, which Mr. *Taylor* has taken no Notice of, or touched but very slightly :

“ 4. To answer Objections.

“ AND 1. To consider that Text, *Eph. ii. 3. And were by Nature Children of Wrath, even as others*. In the Beginning of the Chapter St. *Paul* puts the *Ephesians* in Mind, of what God had done for them. This led him to observe, what they had been, before their Conversion to God. They had been *dead in Trespasses and Sins*, but were now *quickened*, made alive to God. They had *walked according to the Prince of the Power of the Air*,

the Spirit that worketh with Energy in the Children of Disobedience. Among such, saith the Apostle, We all had our Conversation in Times past, the whole Time before our Conversion, fulfilling ° the Desires of the Flesh and of the Mind, and were by Nature Children of Wrath, even as others. On this I observe

“ 1. THE Persons spoken of, are both the believing *Ephesians*, and the Apostle himself. For he says not, *Ye were*, speaking in the second Person, as he had done Verse 1, 2: But *we were*, plainly with a Design the more expressly to include himself. Indeed had he still spoken in the second Person, yet what is here affirm'd would have been true of *him*, as well as *them*. But for the Sake of more explicitly including himself, he chose to say, *we were*: You, *Ephesians*, who were descended of Heathen Parents, and *I* who was born in the visible Church.

“ 2. THE *Wrath* here spoken of means, either God's Displeasure at Sinners, or the Punishment, which He threatens and inflicts^p for Sin.

“ 3. CHILDREN of *Wrath* is an *Hebraism*, and denotes Persons worthy of, or liable to Wrath. And this implies the being Sinners; Seeing Sin only exposes us to God's Displeasure and the dreadful Effects of it.

“ 4. THIS Charge the Apostle fixes on himself and them, as they had been before

their Conversion. He does not say, *we are*, but *we were Children of Wrath*.²

“ 5. HE speaks of himself and the converted *Ephesians*, as having been so *equally with others*. There is an Emphasis on the Words, *even as others*; even as the stubborn *Jews* and idolatrous *Heathens*: Even as all who are still *Strangers and Enemies* to Christ. These are still *Children of Wrath*. But whatever Difference there is between us and them, *we were* once what *they are* now.

“ 6. HE expressly says, *we were Children of Wrath even as others, by Nature*, or, from our Birth. He does not say, we became so, by *Education*, or by *Imitation*, or by *Custom* in sinning. But to shew us, when it is that we commence Sinners, by what Means we become *Children of Wrath*, whence it is that we are *so prone to Evil from our Infancy*, and to imitate bad, rather than good Examples, he says, *we were Children of Wrath BY NATURE*; we were born fallen Creatures. We came into the World Sinners, and as such *liable to Wrath*, in Consequence of the Fall of our First Father.

“ BUT it is affirm'd, 1. That “ *by Nature* “ means by *Habit* or *Custom*.” I answer, Tho' the Term *Nature*, with some qualifying Expression annexed, is sometimes taken for inveterate Custom, yet 'tis never so taken when put singly, without any such qualifying

ing Expression. When therefore the Apostle says absolutely, *we were Children of Wrath by Nature*, this, according to the constant Sense of the Words, must mean, we were so from our Birth.

"IT is affirm'd, 2. That "because the "original Words stand thus *τέκνα φύσει ὀργῆς* "Children by Nature of Wrath; therefore "Children by Nature means only, *truly and really* Children of Wrath." I answer, The Consequence is good for nothing: For let the Words stand how they will, it is evident, that *τέκνα φύσει* are Children by Birth, or such as are born so, in Distinction from those who become such afterward.

"IT is affirm'd, 3. "That *φύσει* by Nature signifies no more than *truly or really*." I answer, (1.) 'Tis not allow'd, that any good Greek Writers ever use the Word in this Sense.* (2.) Whatever others do, the Writers of the New Testament, always use it in another Sense. So Gal. ii. 15. *We who are Jews by Nature*, *φύσει Ἰουδαῖοι*. That is, *We who are born Jews*, in Contradistinction to Profelytes. Gal. iv. 8. *Ye did Service to them which by Nature are no Gods*: *μὴ φύσει θεοὶ*. Persons or Things which are Partakers of no Divine Nature. Rom. ii. 14. *The Gentiles do by Nature the Things contained in the Law*: That is, by their own natural Powers, without a written Law. Neither

here nor any where else does the Word *φύσει* signify no more than *really* or *truly*.

“ IT remains then, that the Word which we render *by Nature*, does really so signify.

“ AND yet it is allowed, we are not so guilty *by Nature*, as a Course of actual Sin afterward makes us. But we are antecedent to that Course *Children of Wrath*, liable to some Degree of Wrath and Punishment. Here then from a plain Text,¹ taken in its obvious Sense, we have a clear Evidence, both of what Divines term *Original Sin imputed*, and of *Original Sin inherent*. The former is, The Sin of *Adam* so far reckon'd *ours*, as to constitute us in some Degree Guilty: The latter, A Want of Original Righteousness, and a Corruption of Nature; whence it is, that from our Infancy we are averse to what is Good and propense to what is Evil.

“ I AM, 2. To explain some other Texts which relate either to the *Guilt* or the *Corruption* which we derive from our first Parents.

“ GEN. V. 3. Here *the Image of Adam* in which *he begat a Son* after his Fall, stands opposed to *the Image of God*, in which Man was at first created. *Moses* had said, V. 1. *In the Day that GOD created Man, in the Likeness of GOD made He him*. In this, speaking of *Adam*, as he was after the Fall, he

does not say, he begat a Son *in the Likeness of God*; but he *begat a Son in his own Likeness, after his Image*. Now this must refer to *Adam*, either as *a Man*; or as *a good Man*; or as *a mortal, sinful Man*.^u But it could not refer to him merely as *a Man*. The inspired Writer could not design to inform us, That *Adam* begat a Man, not a Lion, or an Horse. It could not well refer to him as *a good Man*. For it is not said, *Adam* begat a Son, who at Length became pious like himself; but he *begat a Son in his own Likeness*. It refers to him therefore as *a mortal, sinful Man*; giving us to know, that the Mortality and Corruption, contracted by the Fall, descended from *Adam* to his Son: *Adam* a Sinner begat a Sinner like himself. And if *Seth* was thus a Sinner by Nature, so is every other Descendant of *Adam*.^w

“MR. Taylor takes no Notice of the Antithesis between *the Likeness of God*, V. 1. and *the Likeness of Adam*, V. 3. On the other Hand, he speaks of these Two as One: As if *Seth* had been *born* in the very same Image of God, wherein *Adam* was made. But this cannot be admitted; because *Adam* had now lost his Original Righteousness. It must therefore be *the Likeness of fallen, corrupted Adam* which is here intended.

" GEN. vi. 5. *And GOD saw that the Wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually.* Here Moses having observed, as the Cause of the Flood, that GOD saw that the Wickedness of Man was great, to account for this General Wickedness adds, *Every Imagination of the Thoughts of his Heart, was evil, yea, was only evil, and that continually.* The Heart of Man is here put ^xfor his Soul. This GOD had form'd with a marvellous Thinking Power. But so is his Soul debased that *every Imagination, Figment, Formation of the Thoughts of it, is evil, only evil, continually evil.* Whatever it forms within itself, as a Thinking Power, is an *evil Formation.* This Moses spoke of the Antediluvians: But we cannot confine it to Them. If all their actual Wickedness sprung from the evil Formations of their corrupt Heart; and if consequently they were Sinners from the Birth, so are all others likewise.

" GEN. viii. 21. *I will not again curse the Ground any more for Mans Sake: For the Imagination of Man's Heart is evil from his Youth: Neither will I again smite any more every living Thing. I will not be provoked to this by the Wickedness of Mankind; for they are inclined to Sin from their Childhood.*

Was

Was I therefore to do this as often as they deserve, I must be continually destroying the Earth. The Word ⁷ *Imagination* (as was observed before) includes the Thoughts, Affections, Inclinations, with every Thing which the Soul, as a Thinking Being, forges and frames within itself. And the Word we render *Youth*, includes Childhood and Infancy, the earliest Age of Man; the whole Time from his Birth, or (as others affirm) from his Formation in the Womb.

“INDEED Mr. *Taylor* would translate the Text, *Although the Imagination of Man's Heart should be evil from his Youth*. But 1. Though the Particle ² sometimes signifies *although*, yet *for* is its Common Meaning. And we are not to recede from the usual Signification of a Word without any Necessity. 2. If we read *although*, it will not at all invalidate our Proof. For still the plain Meaning of the Words would be, I will not send another General Flood, although every Figurement or Formation of the Heart of every Man is evil from his earliest Infancy.

“JOB v. 6, 7. *Altho' Affliction cometh not forth of the Dust, yet Man is born to Trouble, as the Sparks fly upwards.*” The Word which is here render'd *Affliction*, sometimes signifies *Iniquity*. For what Reason but to shew that these two, *Sin* and *Affliction* are inseparable?

nable? Sin is the Cause of Affliction, and Affliction of whatever Kind, is the genuine Effect of Sin. Indeed it is incompatible with the Justice and Mercy of God, to appoint Afflictions of any Kind for the Innocent. If *Christ* suffer'd, it was because the Sins of others were imputed to Him. If then every one of the Posterity of *Adam*, is born to Trouble, it must be, because, he is born a Sinner. Man was not originally made to suffer. Nor while he preserv'd his Innocence was he liable to Suffering of any Kind. Are the Angels, or any pure, sinless Creatures, liable to any Sorrow or Affliction? Surely no. But every Child of *Adam* is. And it is in Consequence of his Sin, that the present Life of Man is short and afflictive: Of which the very Heathens were deeply sensible. They also saw, that *great Travel is created for every Man, and an heavy Yoke is upon the Sons of Adam, from the Day that they go out of their Mothers Womb, 'till the Day that they return to the Mother of all Things.*

“JOB xi. 12. *Vain Man would be wise, though Man be born like a wild Ass's Colt: In the Original, Though Man be born (will be born in every Age) the Colt of a wild Ass.* Mr. Taylor owns, “We are born quite ignorant.”^a But this is far from reaching the plain Import of the Text, in which Man as born into the World is compared to an Animal

mal most remarkably stupid and intractable. And such all the Sons of *Adam* naturally are, particularly with Regard to the Things of God: From their Infancy flow to learn what is good, tho' impetuously propense to learn and practise what is evil.^b

"JOB xiv. 4. and xv. 14. I join these, because the latter confirms the former. *Who can bring a clean Thing, or Person, out of an unclean? Not one.* This is express. *Job* had been reflecting on the sorrowful, uncertain, imperfect State, of all *Adam's* Children in the present World, V. 1, 2, 3. Then he carries his Thoughts to the Spring of such a State, the Original Corruption of Man. *Who*, what Creature, can make an innocent, righteous Person proceed from a Parent defiled by Sin? *Not one.* Through the whole Scripture we may observe, *Sin* is described as *Uncleanness*, and a Sinner as an unclean Thing. On the contrary Holiness is express'd by *Cleanness* of Heart and Hands, and the righteous Man is described as *clean*. Agreeably to which, the Text asserts the Natural Impossibility of any Mans being born *clean*, guiltless and sinless, because he proceeds from them who are *unclean*; guilty and defiled with Sin.

"THE *Septuagint* translate the Text, *Who shall be clean from Filth? Not one: Even tho' his*

his Life on Earth be a single Day. And this Rendering, tho' not according to the *Hebrew*, is follow'd by all the Fathers: And shews what was the general Belief of the *Jews*, before *Christ* came into the World.

“ BUT since *the Heavens* and *Stars* are re-
 “ presented^c as *not clean* compared to God,
 “ may not Man also be here termed *unclean*,
 “ only as compared with Him?” I answer,
 1. The *Heavens* are manifestly compared
 with God: But Man is not, in either of
 these Texts. He is here described, not as he
 is in Comparison of God, but as he is abso-
 lutely in himself. 2. When *the Heavens* and
Man are mention'd in the same Text, and
 Man is set forth as *unclean*, his *Uncleanness*
 is exprest by his being *unrighteous*; And that
 always means guilty or sinful. Nor indeed
 is the innocent Frailty of mankind^d, ever in
 Scripture term'd *Uncleanness*.

“ PSALM li. 5. *Behold, I was shapen in
 Iniquity,* and in Sin did my Mother conceive me.*
 The Psalmist here confesses, bewails and
 condemns himself for, his natural Corruption,
 as that which principally gave Birth to the
 horrid Sins, with which he had been over-
 taken. *Behold!* He prefixes this, to render
 his Confession the more remarkable, and to
 shew the Importance of the Truth here de-
 clared: *I was shapen*: This Passive Verb de-
 notes

notes somewhat in which neither *David*, nor his Parents had any active Concern: *In or with Iniquity, and in or with Sin did my Mother conceive me.* The Word^f which we render *conceive*, signifies properly to *warm* or to *cherish by Warmth*. It does not therefore so directly refer to the Act of *conceiving*, as to the *cherishing* what is conceived, 'till the Time of its Birth. But either Way the Proof is equally strong, for the Corruption of Mankind from their first Existence.

“PSAL. lviii. 3, 4. *The Wicked are estranged from the Womb;*^g *they go astray as soon as they are born, speaking Lies. They are estranged from the Womb.* Strangers and averse to true, practical Religion, from the Birth. *They go astray as soon as they are born, speaking Lies.* Not that they actually speak Lies as soon as they are born. But they naturally incline that Way, and discover that Inclination as early as is possible.^h

“PROV. xxii. 15. *Foolishness is bound in the Heart of a Child; but the Rod of Correction shall drive it far from him.* Chap. xxix. 15. *The Rod and Reproof give Wisdom; but a Child left to himself bringeth his Mother to Shame.* These Passages put together are a plain Testimony of the inbred Corruption of young Children. *Foolishness*, in the former, is not barely “Appetite, or a Want of the Knowledge

^f p. 48. ^g p. 51. ^h p. 52.

“ledge attainable by Instruction.” Neither of these deserve that sharp Correction. But it is an Indisposedness to what is Good, and and a strong Propensity to Evil. This *Foolishness is bound in the Heart of a Child*; ’tis rooted in his inmost Nature. It is, as it were, *fasten’d to him by strong Cords*: So the Original Word signifies. From this Corruption of Heart in every Child it is, that *the Rod of Correction* is necessary to give him *Wisdom*. Hence it is, that *a Child left to himself*, without Correction, *brings his Mother to Shame*. If a Child were born equally inclined to Virtue and Vice, why should the wise Man speak of *Foolishness*, or *Wickedness*, as fasten’d so closely to his Heart? And why should *the Rod and Reproof* be so necessary for him? These Texts therefore are another clear Proof of the Corruption of Human Nature.

“MATT. xv. 18, 19. Mark vii. 20—23. Those Things¹ which proceed out of the Mouth, come from the Heart, and they defile the Man. For from within out of the Heart, proceed evil Thoughts, Adulteries, Murders—all these Things come from within, and defile the Man. Our LORD^k here teaches, that all evil Thoughts, Words and Actions of every Kind, flow out of the Heart, the Soul of Man, as being now averse to all Good, and inclined to all Evil.

“ROM.

¹ P. 55. ^k P. 56.

“ ROM. v. 12—19. Let the Reader please to read the 'whole Passage very carefully. The Apostle here discourses of *Adam* and *Christ* as two Representatives or publick Persons, comparing the *Sin* of the one, with the *Righteousness* of the other.

“ ON this I observe, 1. The *one Man* spoken of throughout, is *Adam*, the Common Head of Mankind. And to Him (not to the Devil or *Eve*) the Apostle describes the Introduction of *Sin* and *Death*. The Devil was the first Sinner, and *Eve* seduced by him, sinned before her Husband. Yet the Apostle saith, *By one Man Sin entered into the World: Thro' the Offence of One, many are dead: The Judgment was by One to condemnation: Death reigned by One. By the Offence of One, Judgment came upon all Men; by One Man's Disobedience many were made Sinners.* Now why should the Apostle lay all this on *Adam*, whose Sin was posterior both to the Devils and *Eve's*: If *Adam* was not appointed by God, the Federal Head of Mankind? In Regard to which the Apostle points at him singly, as the *Type* or *Figure of Him that was to come*. According to Mr. *Taylor's* Doctrine, he should rather have said, *By the Devil Sin entered into the World: Or, Thro' the Disobedience of Eve, many were made Sinners.* But instead of this he

he fixes" on our first Father alone, as bringing Sin and Death on all his Posterity.

" 2. THE *Sin, Transgression, Offence, Disobedience* here spoken of, was *Adam's* eating the forbidden Fruit. 'Tis remarkable, that as the Apostle throughout his Discourse, arraigns *one Man* only, so he ascribes all the Mischief done to *one single Offence* of that one Man. And as he then stood in that special Relation of Federal, as well as Natural Head to his Descendents, so upon his committing that one Sin, this special Relation ceased.

" 3. THE *All*, V. 12, 18, and *the many*, V. 15, 19. are all the natural Descendents of *Adam*; equivalent with *the World*, V. 12. which means, *The Inhabitants of it.*"

" 4. THE Effects of *Adam's Sin* on his Descendents the Apostle reduces to two Heads, Sin and Death. *By one man Sin enter'd into the World, and Death by Sin*; and so *Death passed on all Men, for that all have sinned.* Sin sometimes means *Punishment*; but not here: *Sin and Death* are here plainly distinguished. The common Translation is therefore right, and gives us the true Meaning of the Words. *Death passed upon all Men, for that all have sinned*, namely, in or with their first Father. And this agrees with the Context, the Purport of which is: That all have sinned and are therefore liable to the Death originally threaten'd, is evident from this,

this, that *until the Law Sin was in the World*: In the Ages that preceded the Law of *Moses*, all Men were Sinners in the Sight of God. *But Sin is not imputed, where there is no Law*: None can be Sinners in the Sight of God, if they are not Transgressors of some Law, for the Transgressing of which they are reputed guilty. *Nevertheless Death reigned all the Time from Adam to Moses*, over all Mankind. Now if none is liable to Death, but for Sin; if *Sin is not imputed where there is no Law*; and if notwithstanding this, all Mankind in all Ages have died; Infants themselves, who cannot actually sin, not excepted: It is undeniable, that Guilt is imputed to all, for the Sin of *Adam*. Why else are they liable to that, which is inflicted on none but for Sin?

“THIS is the Purport of the Apostles arguing, V. 12, 13, 14: Which having led him to mention *Adam* as a Figure of *Christ*, he then draws a Parallel between them. The Substance of it is this: As thro’ the *Offence* of *Adam* many are dead, as by the *Disobedience* of him, many are made Sinners; So thro’ the *Righteousness* or *Obedience* of *Christ*, many are made righteous. But how are many dead, or made Sinners, thro’ the *Disobedience* of *Adam*? His first Sin so far affects all his Descendents, as to constitute them guilty,

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or

or liable to all that Death, which was contain'd in the Original Threatning.

"BUT Mr. *Taylor* avers, "To be made Sinners means only to be subjected to Temporal Death."

"I ANSWER, 1. Whatever it means, the Disobedience of *Adam* had a proper, causal Influence upon it: Just as the Obedience of *Christ* has, upon our being made righteous.

"2. WHAT to be made Sinners means, must be learnt from the Opposite to it, in the latter Part of^p the Verse. Now allowing the Apostle to be his own Interpreter, *being made righteous* is the same with *Justification*, V. 16. Of this he had treated largely before. And through the whole of his Discourse, to be justified is, To be acquitted from Guilt, and accepted of God as righteous. Consequently, to be made Sinners, is to be condemned of God, or to be Children of Wrath, and that on Account of *Adam's* Sin.

"1 COR. XV. 21, 22. By Man came Death: In Adam all die.^q Let the Reader please to bear in Mind the whole of the two Verses and the Context. By *Man* in the 21st Verse is meant *Adam*. The *All* spoken of are all his Natural Descendents. These all die; that is, as his Descendents, are liable to Death, yea, to Death everlasting. That this is the Meaning appears hence: That the
being

being made alive, to which this Dying stands opposed, is not a mere Recovery of Life, but a blessed Resurrection to a glorious Immortality. Hence I observe, 1. Man was originally immortal as well as righteous. In his primitive State he was not liable to Death. 2. Death^r is constantly ascribed to Sin, as the sole and proper Cause of it. As it was threaten'd only for Sin,^r so the Sentence was not pronounced, 'till after Man had sinned. 3. All Men are Mortal from their Birth. As soon as they begin to live, they are liable to Death, the Punishment denounced against Sin, and Sin only. 4. This is the genuine Effect of the first Sin of our first Father. The Apostle does not attribute it to the Devil: Neither does he say, *in Adam and Eve all die*. But here also he mentions *Adam* singly. Him he speaks of as *a Figure of Christ*, V. 45, 47, 48. And here as the sole Author of Death, to all his Natural Descendents. *In Adam*, or on Account of his Fall, *all* of Mankind, in every Age, *die*. Consequently, *in him all sinned*. With him all fell, in his first Transgression. That they are all born liable to the legal Punishment of Sin, proves him the Federal as^r well as Natural Head of Mankind: Whose Sin is so far imputed to all Men, that they are born *Children of Wrath* and liable to Death.

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"THUS have I consider'd a large Number of Texts, which testify of *Original Sin*, *imputed and inherent*. Some are more express than others; of which Kind are *Job* xiv. 4. *Psalms* li. 5. lvi. 3. *Rom.* v. 12, &c. *1 Cor.* xv. 22. *Eph.* ii. 3. That in *Ephesians* presents us with a direct Proof of the entire Doctrine. Those in *Romans* and *Corinthians* relate directly to *Original Sin imputed*, and are but Consequential Proofs of Original Corruption. The rest refer particularly to *this*, and are but consequential Proofs of *Original Sin imputed*.

"AND as this Doctrine stands impregnable on the Basis of Scripture, so it is perfectly agreeable to sound Reason; as may appear from a few plain Arguments which confirm this Scripture Doctrine.

"1. If the first Man was by God's Appointment as has been shewn, the Federal Head of all his Descendents; It follows, that when *Adam* sinned and fell, they all sinned in him and fell with him. And if they did, they must come into the World both guilty and unclean.

"BUT we had no Hand in *Adam's Sin*, and therefore cannot be guilty on Account of it."

"THIS, *We had no Hand in it*, is ambiguous. It means either, "We did not actually join therein:" Which no one denies: Or,

Or, "We were wholly unconcern'd in it:"
The contrary to which has been fully proved.

"2. SINCE *Adam's* Posterity are born liable to Death, which is the due *Wages of Sin*, it follows, That they are *born Sinners*. No Art can set aside the Consequence.

"3. EITHER *Christ* is the Saviour of Infants, or He is not. If He is not, how is He *the Saviour of all Men*? But if He is, then Infants are Sinners. For He suffer'd Death for Sinners only. He *came to seek and save only that which was lost*; to *save his People from their Sins*. It follows that Infants are Sinners; that they are lost, and without *Christ* are undone for ever.

"4. THE Consequences of the contrary Opinion are shockingly absurd.

"(1.) IF Original Sin is not, either Death is not the Wages of Sin, or there is Punishment without Guilt: God "punishes innocent, guiltless Creatures. To suppose which, is to impute Iniquity to the Most Holy.

"(2.) IF we are not Sinners by Nature, there are sinful Actions without a Principle, Fruit growing without a Root. "No: Men "contract sinful Habits *by Degrees*, and then "commence Sinners." But whence is it, that they contract those Habits so easily and speedily? Whence is it, that as soon as ever we discover Reason, we discover sinful Dispositions? The early Discoveries of Reason,

prove a Principle of Reason planted in our Nature. In like Manner the early Discoveries of sinful Dispositions,* prove those Dispositions planted therein.

“(3.) If we were not ruined by the first *Adam*, neither are we recovered by the second. If the Sin of *Adam* was not imputed to us, neither is the Righteousness of *Christ*.

“(4.) If we do not derive a *corrupt Nature* from *Adam*, we do not derive a *new Nature* from *Christ*.

“(5.) A Denial of Original Sin, not only renders Baptism needless with Regard to Infants, but represents a great Part of Mankind as having no Need of *Christ*, or the Grace of the new Covenant. I now speak of Infants in particular, who if not *guilty before God*, no more needs the Merits and Grace of the second *Adam*, than the Brutes themselves.

“LASTLY, A Denial of Original Sin, contradicts the main Design of the Gospel, which is to humble vain Man, and to ascribe to God's *Free-Grace*, not Man's *Free-Will*, the whole of his Salvation. Nor indeed can we let this Doctrine go, without giving up at the same Time the greatest Part, if not all, of the essential Articles of the Christian Faith. If we give up this, we cannot defend either Justification by the Merits of *Christ*, or the Renewal of our
Natures

Natures by his Spirit. Mr. *Taylor's* Book is not therefore subversive of a particular Branch, but of the whole Scheme of Christianity.

“ VI. THE Doctrine therefore of Original Sin is not only a Truth agreeable to Scripture and Reason, but a Truth of the utmost Importance. And it is a Truth to which the Churches of *Christ* from the Beginning have borne a clear Testimony.

“ FEW Truths, if any, are more necessary to be known, believed and thoroughly considered. For if we are not acquainted with this, we do not know ourselves. And if we do not know ourselves, we can't rightly know *Christ* and the Grace of God. And on this Knowledge of *Christ* and the Grace of God depends the whole of our Salvation. St. *Augustine* therefore well remarks, “ Christianity lies properly in the Knowledge of “ what concerns *Adam* and *Christ*.” For certainly if we do not know *Christ*, we know nothing to any Purpose. And we cannot know *Christ*, without some Knowledge of what relates to *Adam*, who was the Figure of Him that was to come.

“ BUT if this Doctrine is so important, “ why is so little said of it in Scripture, and “ in the Writings of the Antients?”

“ THIS is a grand Mistake. We totally deny that the Scripture says little of it. Mr. *Taylor* indeed affirms, “ There are but five

“ Passages of Scripture, that plainly relate
 “ to the Effects of *Adam's Fall*.” Not so.
 Many Scriptures, as has been shewn, plainly
 and directly teach us this Doctrine. And
 many others deliver that, from which it
 may be rationally and easily deduced. In-
 deed the whole Doctrine of Salvation by
Christ and Divine Grace implies this: And
 each of its main Branches, Justification and
 Regeneration directly leads to it. So does the
 Doctrine of Man's Original Righteousness,
 than which nothing is more clearly revealed.
 “ AND if the Writers before St. *Augustine*
 say little concerning it, is not the Reason
 plain? The Occasions of their Writing did
 not lead them to enlarge, on what none had
 ever opposed or denied. For none had ever
 opposed or denied this Doctrine. “ Who says
 “ *Vincentius Lirinensis* before *Celestius*, denied
 “ all Mankind to be involved in the Guilt of
 “ *Adam's Transgression*?” Yet they are not
 silent concerning it. *Justin Martyr* speaks
 of “ Mankind, as fallen under Death and
 “ the Deceit of the Serpent :” (*Dial. with*
Trypho) Of “ all *Adam's* Descendents, as
 “ condemned for his Sin, and all that are
 “ *Christ's*, as justified by Him.” In *Irenæus*
 there are numerous, strong, express Testi-
 monies, both to *Original Righteousness* and
Original Sin in the full Extent. “ What
 “ we lost in *Adam*, that is, a being after the
 “ *Image and Likeness of God*, this we recover
 “ by

“by *Christ*.” (1. 3. c. 20.) Again, “They who receive the ingrafted Word return to the antient Nature of Man, that by which he was made *after the Image and Likeness of God*.” (1. 5. c. 10.) He likewise speaks of our “sinning in *Adam*.” “In the first *Adam*, says he, we offended God; in the second *Adam* we are reconciled.” And frequently, of “Man’s losing the Image of God by the Fall, and recovering it by *Christ*.” *Tertullian* says, “Man was in the Beginning deceived, and therefore condemned to Death: Upon which his whole Race became infected and Partaker of his Condemnation.” (*De Testimonio Animæ*) *Cyprian* is express in his Epistle to *Fidus*. *Origen* says, “the Curse of *Adam* in common to all.” Again, “Man by sinning lost the Image and Likeness of God.” And again, “No one is clean from the Filth of Sin, even tho’ he is not above a Day old.”

“The whole of me, says *Nazianzen*, has Need of being saved, since the whole of me fell, and was condemned for the Disobedience of my first Father.” (Many more are the Testimonies of *Athanasius*, *Basil*, *Hilary*; all prior to St. *Augustine*. And how generally since St. *Augustine* this important Truth has been asserted, is well known. Plain it is therefore, That the Churches of *Christ* from the Beginning, have borne clear Testimony to it.

" To conclude. 1. This is a Scriptural Doctrine. Many plain Texts directly teach it.

" 2. It is a Rational Doctrine, thoroughly consistent with the Dictates of sound Reason: And this, notwithstanding there may be some Circumstances relating thereto, which Human Reason cannot fathom."

" 3. It is a Practical Doctrine. It has the closest Connexion with the Life, Power and Practice of Religion. It leads Man to the Foundation of all Christian Practice, The Knowledge of himself: And hereby, to the Knowledge of God, and the Knowledge of *Christ* crucified. It prepares him for, and confirms him in, just Conceptions of the Dependence of his Salvation, on the Merits of *Christ* for Justification, and the Power of his Spirit for inward and outward Holiness. It humbles the natural Pride of Man: It excludes Self-Appause and Boasting: And points out the true and only Way, whereby we may fulfil all Righteousness.

" 4. It is an Experimental Doctrine. The sincere Christian Day by Day carries the Proof of it in his own Bosom: Experiencing that in himself which is abundantly sufficient to convince him, That *in him* by Nature dwelleth no good Thing; but that it is God alone, who worketh in him, both to will and to do, of his good Pleasure.

LEWISHAM, March 23, 1757.

I HAVE now gone thro', as my Leisure would permit, this whole complicated Question: And I have spoken on each Branch of it with Plainness and Openness, according to the best Light I have at present. I have only a few Words more to add, and that with the same Openness and Simplicity.

WHAT I have often acknowledged, I now repeat. Were it not on a Point of so deep Importance, I would no more enter the Lists with Dr. *Taylor*, than I would lift my Hand against a Giant. I acknowledge your Abilities of every Kind: Your natural and acquired Endowments: Your strong Understanding, your lively and fruitful Imagination, your plain and easy, yet nervous Style. I make no Doubt of your having studied the Original Scriptures for many Years. And I believe you have moral Endowments, which are infinitely more valuable and more amiable than all these. For (if I am not greatly deceived) you bear *Good-will to all Men*. And may not I add, you *fear God*?

O WHAT might not you do, with these Abilities? What would be too great for you to attempt and effect? Of what Service might you be, not only to your own Countrymen, but to all that bear the Christian Name? How might you advance the Cause of true, primitive, scriptural Christianity? Of solid, rational Virtue? Of the deep, holy, happy, spiritual Religion,

Religion, which is brought to Light by the Gospel? How capable are you of recommending, not barely *Morality* (the Duty of Man to Man) but *Piety*, the Duty of Man to God? Even, the *worshipping Him in Spirit and in Truth*? How well qualified are you, to explain, inforce, defend, even *the deep Things of God*? The Nature of the Kingdom of God *within us*? Yea, the *Interiora Regni Dei*? (I speak on Supposition of your having *the Unction of the Holy One*, added to your other Qualifications) And are you, whom God has so highly favour'd, among those who serve the opposite Cause? If one might transfer the Words of a Man to Him, might not one conceive him to say, *καὶ σὺ ἐξείων· ἡ, σὺ, τέκνον;* Are you disserving the Cause of *inward Religion*? Labouring to destroy the *inward Kingdom of God*? Sapping the Foundation of all true, *spiritual Worship*? Advancing *Morality* on the Ruins of *Piety*? Are you among those who are overthrowing the very Foundations of *primitive, scriptural Christianity*? Which certainly can have no Ground to stand upon, if the Scheme lately advanced be true. What Room is there for it, 'till Men *repent*? Know themselves? Without this, can they know or love God? O why should you block up the Way to Repentance? And consequently, to the whole Religion of the Heart? *Let a Man be a Fool,*
says

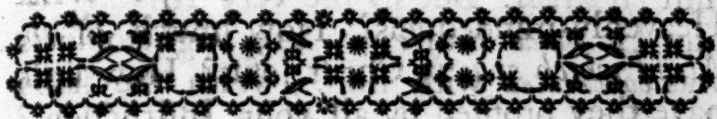
says the Apostle, *that he may be wise*. But you tell him, he is *wise* already: That every Man is by Nature, as wise as *Adam* was in Paradise. He gladly drinks in the soothing Sound, and sleeps on and takes his Rest. We beseech those who are *mad* after earthly Things, to take Knowledge of the dreadful State they are in: To return to their Father, and beg of Him *the Spirit of Love and of a sound Mind*. You tell them, they are of a *sound Mind* already. They believe, and turn to their Husks again. JESUS comes to *seek and save that which is lost*. You tell the *Men of Form* (tho' as dead to GOD as a Stone) that they are *not lost*: That (inasmuch as they are free from gross Sins) they are in a good Way, and *will undoubtedly be saved*. So they live and die, without the Knowledge, Love or Image of GOD, and die eternally!

"THEY *will* be saved." But *are* they *saved* already? We know all real Christians are. If they are, if these are possessors of the *present Salvation* which the Scripture speak of, what is that Salvation? How poor, dry, dull, shallow, superficial a Thing? Wherein does it excell what the wiser Heathens taught, nay, and perhaps experienced? What poor pitiable Creatures are those Christians, so called, who have advanced no higher than this? You see enough of these on every Side: Perhaps even in your own Congregation. What
Knowledge

Knowledge have they of the Things of God? What Love to God, or to *Christ*? What Heavenly-mindedness? How much of the *Mind which was in Christ Jesus*? How little have they profited by all your Instructions? How few are wiser and better then when you knew them first? O take Knowledge of the Reason why they are not. That Doctrine will not *make them wise unto Salvation*. All it can possibly do, is to shake off the Leaves. It does not effect the Branches of Sin. Unholy Tempers are just as they were. Much less does it strike at the Root: Pride, Self-will, Unbelief, Heart-Idolatry remain undisturb'd, and unsuspected.

I AM grieved for the People who are thus seeking Death in the Error of their Life. I am grieved for *you*, who surely desire to teach them the Way of God in Truth. O Sir, think it possible, that you may have been mistaken! That you may have lean'd too far, to what you thought the better Extreme. Be persuaded once more to review your whole Cause, and that from the very Foundation. And in doing so, you will not disdain, to desire more than natural Light. O that *the Father of Glory* may give unto you the *Spirit of Wisdom and Revelation*! May he *inlighten the Eyes of your Understanding*, that you may know what is *the Hope of his Calling*, and what *the Riches of the Glory of his Inheritance in the Saints*.

LEWISHAM, March 24, 1757.



T H E

Doctrine of Original Sin, &c.

BECAUSE of the unspeakable Importance of thoroughly understanding this grand Foundation of all Revealed Religion, I subjoin one more Extract, relating both to the Original and the Present State of Man.

“*GOD made Man upright.*” By *Man* we are to understand our *first Parents*, the archetypal Pair, the Root of Mankind. This *Man* was made *right* (agreeably to the Nature of God, whose Work is perfect) without any Imperfection, Corruption, or Principle of Corruption in his Body or Soul. He was made *upright*, that is *Streight* with the Will and Law of God, without any Irregularity in his Soul. *God made him thus;* He

• *Mr. Boston's Four-fold State of Man.*

He did not first *make* him, and then make him *righteous*: But in the very Making of him He *made* him *righteous*; Righteousness was *concreated* with him. With the same Breath that God breathed in him a living Soul, He breathed in him a *righteous* Soul.

“ THIS Righteousness was, The Conformity of all the Faculties and Powers of his Soul to the Moral Law: Which implied three Things.

“ FIRST, His *Understanding* was a Lamp of *Light*. He was made after God's Image, and consequently could not want Knowledge, which is a Part thereof. And a perfect *Knowledge of the Law* was necessary to fit him for universal Obedience, seeing no Obedience can be according to the Law, unless it proceed from a Sense of the Command of God requiring it. 'Tis true *Adam* had not the Law writ on Tables of Stone: But it was written upon his Mind. God imprest it upon his Soul, and made him a *Law to himself*, as the Remains of it even among the *Heathens* testify. And seeing Man was made to be the Mouth of the Creation, to glorify God in his Works, we have Ground to believe, he had an exquisite *Knowledge of the Works of God*. We have a Proof of this in his giving Names to the Beasts of the Field, and the Fowls of the Air, and these such as expresse their Nature.

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Whatsoever Adam called every living Thing, that was the Name thereof. And the Dominion which God gave him over the Creatures, soberly to use them according to his Will (still in Subordination to the Will of God) implies a Knowledge of their *Natures*.

“SECONDLY, His Will lay *streight* with the Will of God. There was no Corruption in his Will, no Bent or Inclination to Evil; for that is Sin, properly so called; and therefore inconsistent with that *Uprightness*, with which it is expressly said he was endued at his Creation. The Will of Man was then *naturally* inclin'd to God and Goodness tho' *mutably*. It was disposed by its Original Make, to follow the Creator's Will, as the Shadow does the Body. It was not left in an equal Balance to Good and Evil: For then he had not been *upright*, or conform to the Law; which no more can allow the Creature, not to be inclined to God as his End, any more than it can allow Man to be a *God* to himself.

“THIRDLY, His Affections were regular, pure and holy. All his Passions, yea all his *sensitive* Motions and Inclinations, were subordinate to his Reason and Will, which lay *streight* with the Will of God. They were all therefore pure from all Defilement, free from all Disorder or Distemper; because in all their Motions they were duly

F f subjected

subjected to his clear Reason and his holy Will. He had also an *executive Power*, answerable to his Will: A Power to do the Good which he *knew* should be done and which he *inclined* to do; even to fulfil the whole Law of God. If it had not been so, God would not have required perfect Obedience of him. For to say that *The LORD gathereth where He hath not strewed*, is but the Blasphemy of a slothful Servant.

“ FROM what has been said it may be gathered that Man’s Original Righteousness was *universal* and *natural*, yet *mutable*.

“ 1. It was universal, both with Respect to the Subject of it, the whole Man, and the Object of it, the whole Law: It was diffused thro’ the *whole* Man; it was a blessed Leaven that leaven’d the whole Lump. Man was then holy in Soul, Body and Spirit: While the Soul remain’d untainted, the Members of the Body were consecrated Vessels and Instruments of Righteousness. A Combat between Reason and Appetite, nay the least Inclination to Sin, was utterly inconsistent with this *Uprightness* in which Man was created; and has been invented to veil the Corruption of Man’s Nature, and to obscure the Grace of God in *Christ Jesus*. And as this Righteousness spread thro’ the whole Man, so it respected the whole Law. There was nothing in the Law, but what

was

was agreeable to his Reason and Will. His Soul was shapen out, in Length and Breadth, to the *Commandment*, tho' exceeding broad: So that his Original Righteousness was not only perfect in Parts but in Degrees.

" 2. As it was universal, so it was *natural* to him. He was created with it. And it was necessary to the Perfection of Man, as he came out of the Hand of God: Necessary to constitute him in a State of Integrity. Yet

" 3. It was mutable. It was a Righteousness which might be lost, as appears from the sad Event. His Will was not indifferent to Good and Evil: God set it towards Good only, yet did not so fix it, that it could not alter; it was moveable to Evil; but by Man himself only.

" THUS was Man made *originally righteous*, being *created in God's own Image*, (*Gen. i. 27.*) which consists in *Knowledge, Righteousness and Holiness* (*Col. iii. 10. Eph. iv. 24.*) All that God made *was very good*, according to their several Natures, *Gen. i. 31.* And so Man was morally good, being *made after the Image* of Him who is *good and upright*. *Pf. xxv. 8.* Without this, he could not have answer'd the End of his Creation, which was to know, love and serve his God. Nay, he *could not* be created otherwise. For he must either have been *con-*

form to the Law in his Powers, Principles and Inclinations, or not. If he was, he was *righteous*: If not, he was a *Sinner*, which is absurd and horrible to imagine.

“AND as Man was *Holy*, so he was *Happy*. He was full of Peace as well as of Love. And he was the Favourite of Heaven. He bore the Image of God, who cannot but love his own Image. While he was alone in the World, he was not alone; for he had free, full *Communion with God*. As yet there was nothing to turn away the Face of God from the Work of his own Hands: Seeing Sin had not as yet enter'd, which alone could make the Breach.

“HE was also *Lord of the World*, Universal Emperor of the whole Earth. His Creator gave him *Dominion over the Fish of the Sea, the Fowl of the Air, and every Thing that moveth on the Earth*. He was God's Deputy-Governor in the lower World: And this his Dominion was an Image of God's Sovereignty. Thus was Man *crowned with Glory and Honour*, having *all Things put under his Feet*.

“AGAIN; as he had perfect *Tranquility* in his own Breast, so he had a *perfect Calm without*. His Heart had nothing to reproach him with, and without, there was nothing to annoy him. Their beautiful Bodies were not capable of Injuries from the Air. They were liable to no *Diseases or Pains*: And tho'

tho' they were not to live idle, yet *Toil, Weariness* and *Sweat of the Brows*, were not known in this State.

"LASTLY, He was immortal. He would never have died if he had not sinned. Death was threatned only in Case of Sin. The perfect Constitution of his Body, which came out of GOD's Hand *very good*, and the Righteousness of his Soul removed all *inward* Causes of Death. And GOD's special Care of his innocent Creature secured him against *outward* Violence. Such were the Holiness and the Happiness of Man in his Original State.

"BUT there is now a sad Alteration in in our Nature. It is now entirely corrupted. Where at first there was nothing evil, there is now nothing good. I shall

"FIRST, Prove this:

"SECONDLY, Represent this Corruption in its several Parts.

"THIRDLY, Shew how Man's Nature comes to be thus corrupted.

"FIRST, I shall prove that Man's Nature is corrupted, both by GOD's Word, and by Mens' Experience and Observation.

"I. FOR Proof from GOD's Word, let us consider,

"1. How it takes particular Notice of fallen *Adam's* communicating his Image to his Posterity. *Gen. v. 3. Adam begat a Son*

in his own Likeness, after his Image. Compare this with V. 1. *In the Day that God created Man, in the Image of GOD made He him.* Behold here, how the *Image* after which Man was made, and the *Image* after which he is begotten are opposed. Man was made in the Likeness of GOD; an holy and righteous GOD made an holy and righteous Creature: But fallen Adam begat a Son, not in the Likeness of GOD, but in his own Likeness: Corrupt, sinful Adam begat a corrupt sinful Son. For as the Image of GOD included Righteousness and Immortality, so this Image of fallen Adam, included Corruption and Death. Moses giving us in this Chapter the first Bill of Mortality that ever was in the World, ushers it in with this Observation, that dying Adam begat Mortals. Having sinned he became mortal, according to the Threatning. And so he begat a Son in his own Likeness, sinful and therefore mortal; and so Sin and Death passed on all.

“LET us consider, 2. that Text: Job xiv. 4. *Who can bring a clean Thing out of an unclean? Not one.* Our first Parents were unclean; how then can we be clean? How could our immediate Parents be clean? Or how shall our Children be so? The Uncleaness here mentioned is a sinful Uncleaness: For it is such as makes Man's Days full of Trouble. And it is natural, being derived from

from unclean Parents. *How can he be clean that is born of a Woman?* God can bring a clean Thing out of an unclean; And did so in the Case of the Man, *Christ*; but no other can. Every Person then that is born according to the Course of Nature is born unclean: If the Root be corrupt so are the Branches. Neither is the Matter mended, tho' the Parents be holy. For they are such by *Grace*, not by *Nature*: And they beget their Children as Men, not as holy Men: Wherefore as the circumcised Parent begets an uncircumcised Child, so the holiest Parents beget unholy Children, and cannot communicate their Grace to them as they do their Nature.

“ 3. HEAR our LORD's Determination of the Point, *John* iii. 6. *That which is born of the Flesh is Flesh*. Behold, the Corruption of all Mankind; all are *Flesh*. It does not mean, all are *frail* (tho' that is a sad Truth too: yea, and our natural Frailty is an Evidence of our natural Corruption:) but, all are *corrupt* and *sinful*, and that *naturally*. Hence our LORD argues, that because they are *Flesh*, therefore they *must be born again*, or they *cannot enter into the Kingdom of God*, V. 3, 5. And as the Corruption of our Nature evidences the absolute Necessity of *Regeneration*, so the Necessity of Regeneration proves the Corruption of our Nature. For why should a Man need a *second Birth*, if his

Nature were not ruin'd in the *first* Birth? Even Infants must be born again; for this Rule admits of no Exception. And therefore they were circumcised under the Old Testament; as having *the Body of the Sins of the Flesh* (which is convey'd to them by natural Generation) the whole Old Man, to put off. (Col. ii. 11.) And now by the Appointment of *Christ*, they are to be baptised; which shews they are unclean, and that there is no Salvation for them, but *by the Washing of Regeneration, and Renewing of the Holy Ghost.*

“ 4. WE are by Nature Children of Wrath. We are worthy of, and liable to the Wrath of God: And that *by Nature*; and therefore doubtless we are by Nature sinful Creatures. We are condemned before we have done Good or Evil; under the Curse ere we know what it is. But *will a Lion roar in the Forest while he hath no Prey?* Will an holy and just God roar in his Wrath against Man, if he be not by his Sin made a Prey for Wrath? No He will not, He cannot. We conclude then, that according to the Word of God, Man's Nature is a corrupt Nature.

“ II. If we consult *Experience*, and observe the Case of the World, in the Things that are obvious to any Person, we shall by its Fruits easily discover the Root of Bitterness. I shall instance but in a few.

“ I. WHO

“1. WHO sees not a Flood of *Miseries* overflowing the World? Every one at home and abroad, in City and Country, in Palaces and Cottages, is groaning under some unpleasant Circumstance or other. Some are oppress'd with Poverty or Want, some chasten'd with Pain or Sicknefs: Some are lamenting their Losses; none is without a Cross of one Sort or another. No Man's Condition is so soft, but there is some Thorn of Uneasiness in it. And at length Death, *the Wages of Sin*, comes and sweeps all away. Now what but Sin has open'd the Sluice? There is not a Complaint or Sigh heard in the World, or a Tear that falls from our Eye, but it is an Evidence, that Man is fallen as a Star from Heaven. For God *distributeth Sorrows in his Anger* (*Job. xxi. 17.*) This is a plain Proof of the Corruption of Nature: Forasmuch as those that have not actually sinned, have their Share of these Sorrows; yea, and draw their first Breath weeping. There are also Graves of the smallest as well as the largest Size: And there are never wanting some in the World, who like *Rachel*, are *weeping for their Children, because they are not.*

“2. How early does this Corruption of Nature appear? It is soon discern'd, which Way the Bias of the Heart lies. Do not the Children of fallen *Adam*, before they can

can go alone, follow their Father's Footsteps? What Pride, Ambition, Curiosity, Vanity, Wilfulness and Averseness to Good appears in them? And when they creep out of Infancy, there is a Necessity of using *the Rod of Correction to drive away the Foolishness that is bound in their Heart.*

“ 3. TAKE a View of the Outbreakings of Sin in the World. *The Wickedness of Man is yet great in the Earth.* Behold the bitter Fruits of corrupt Nature! *By Swearing and Lying and Killing and Stealing and committing Adultery they break out* (like the breaking forth of Waters) *and Blood toucheth Blood.* The World is filled with all Manner of Filthiness, Wickedness and Impiety. And whence is this Deluge of Sin on the Earth, but from the breaking of the Fountains of the great Deep, *the Heart of Man*, out of which *proceed Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness.* Ye may, it may be, thank God, that ye are not in these Respects, *like other Men.* And you have Reason; for the Corruption of Nature, is the very same in you, as in them.

“ 4. CAST your Eye upon those terrible Convulsions the World is thrown into by the Wickedness of Men. Lions prey not on Lions, nor Wolves on Wolves; but Men bite and devour one another. Upon how slight Occasions will Men sheath their Swords
in

in one another's Bowels? Since *Cain* shed *Abel's* Blood, the World has been turned into a Slaughter-House. And the Chase has been continued, ever since *Nimrod* began his Hunting: As on the Earth, so in the Seas, the greater still devouring the lesser. Now when we see the World in such a Ferment, every one stabbing another with Words or Swords: These violent Heats among the Sons of *Adam*, speak the whole Body to be distempered; *the whole Head* to be sick, and *the whole Heart faint*.

“ 5. CONSIDER the Necessity of Human Laws, fenced with Terrors and Severities. Man was made for Society: And God Himself said when He created him, it was not good for him to be alone. Yet the Case is such now, that in Society, he must be hedged in with Thorns. And that from hence we may the better discern the Corruption of Man's Nature, consider 1. Every Man naturally loves to be at full Liberty himself; and were he to follow his Inclination, would vote himself out of the Reach of all Laws, Divine and Human: Yet 2. No Man would willingly adventure to live in a lawless Society: And therefore even Pirates and Robbers have Laws among themselves. Thus Men shew they are conscious of the Corruption of Nature, not daring to trust one another but upon Security.

3. How

3. How dangerous soever it is to break thro' the Hedge, yet many will do it daily. They will not only sacrifice their Conscience and Credit, but for the Pleasure of a few Moments, lay themselves open to a violent Death, by the Laws of the Land wherein they live.

4. Laws are often made to yield to Man's Lusts. Sometimes whole Societies break off the Fetters, and the Voice of Laws cannot be heard for the Noise of Arms. And seldom there is a Time, wherein there are not some Persons so great and daring, that the Laws dare not look them in the Face.

5. Observe even the *Israelites*, separated to God from all the Nations of the Earth. Yet what horrible Confusions were among them, when *there was no King in Israel*? How hard was it to reform them, when they had the best of Magistrates? And how quickly did they turn aside again, when they had wicked Rulers? It seems one grand Design of that sacred History, was to discover the Corruption of Man's Nature.

“ 6. CONSIDER the Remains of Natural Corruption even in them that believe. Tho' Grace has enter'd, Corruption is not expelled; they find it with them at all Times and in all Places. If a Man have an ill Neighbour he may remove: But should he go into a Wilderness, or pitch his Tent on a remote Rock in the Sea, there it will be with

with him. I need not stand to prove so clear a Point. But consider these few Things on this Head. 1. If it be thus in the green Tree, how must it be in the dry? Does so much of the *old* remain even in those who have received a *new Nature*? How great then must that Corruption be in those, where it is *unmixed* with renewing Grace! 2. Tho' natural Corruption is no Burden to a natural Man, is he therefore free from it? No, no. Only he is *dead*, and *feels* not the sinking Weight. Many a Groan is heard from a Sick-bed but never one from a Grave.

3. The good Man resists the old Nature: He strives to starve it; yet it remains. How must it spread then and strengthen itself in the Soul, where it is not starved, but fed, as in Unbelievers? If the Garden of the Diligent find him full Work, in cutting off and rooting up, surely that of the Sluggard must needs be *all grown over with Thorns*.

“ I SHALL add but one Observation more, That in every Man naturally the Image of fallen *Adam* appears: To evince which, I appeal to the Consciences of all, in the following Particulars.

“ 1. IF GOD by his holy Law or wise Providence put a Restraint upon us, to keep us back from any Thing, does not that Restraint whet the Edge of our natural Inclinations, and make us so much the keener in our

our Desires? The very *Heathens* were convinc'd, that there is this Spirit of Contradiction in us, tho' they knew not the Spring of it. How often do Men give themselves a Loose in those Things, wherein if God had left them at Liberty, they would have bound up themselves? And is not this a Repeating of our Father's Folly, that Men will rather climb for forbidden Fruit, than gather what Providence offers to them, when they have God's express Allowance for it?

" 2. Is it not natural to us, to care for the Body, at the Expence of the Soul? This was one Ingredient in the Sin of our first Parents, (*Gen. iii. 6.*) Oh how happy might we be, if we were but at half the Pains about our Souls, which we bestow upon our Bodies? If that Question, *What must I do to be saved*, did but run near so oft thro' our Minds, as those, *What shall we eat? What shall we drink? Wherewithal shall we be clothed?*

" 3. Is not every one by Nature discontent with his present Lot, or with some one Thing or other in it? Some one Thing is always missing; so that Man is a Creature given to change. If any doubt of this, let them look over all their Enjoyments, and after a Review of them, listen to their own Hearts, and they will hear a secret Murmuring, for Want of Something. Since the
Hearts

Hearts of our first Parents wandred from God, their Posterity have a Natural Disease which *Solomon* calls *The Wandring of Desire*, literally, *The Walking of the Soul*, (*Eccles. vi. 9*). This is a Sort of diabolical Trance, wherein the Soul traverseth the World, feeds itself with a thousand airy Nothings, snatcheth at this and the other imagined Excellency; goes here and there and every where, except where it should go. And the Soul is never cured of this Disease, 'till it takes up its Rest in God thro' *Christ*.

“ 4. Do not *Adam's* Children naturally follow his Footsteps, in *hiding* themselves from the Presence of the LORD? (*Gen. iii. 8.*) We are just as blind in this Matter as he was, who thought to *hide himself from the Presence of the LORD among the Trees of the Garden*. We promise ourselves more Security in a secret Sin, than in one that is openly committed. *The Adulterer saith, No Eye shall see me*. And Men will freely do that in secret, which they would be ashamed to do in the Presence of a Child: As if Darkness could hide from an all-seeing God. Are we not naturally *careless* of *Communion with God*? Nay, and *averse* to it? Never was there any Communion between God and *Adam's* Children, where God Himself had not the first Word. If He would let them alone, they would never enquire after Him.

“ 5. How

“ 5. How *loth* are Men to *confess* Sin, to take Guilt and Shame to themselves? And was it not thus in the Case before us? *Adam* confesses his Nakedness, (which indeed he could not deny) but not one Word does he say about his Sin. It is as natural for us to hide Sin as to commit it. Many Instances of this we see daily; but how many will there be in that Day, when GOD *will judge the Secrets of Men*. Many a foul Mouth will then be seen, which is now *wiped and saith, I have done no Wickedness*.

“ LASTLY, Is it not natural for us to *extenuate* our Sin, and *transfer* the Guilt to others? As *Adam* laid the Blame of his Sin on the Woman: And did not the Woman lay the Blame on the Serpent? *Adam's* Children need not be taught this; for before they can well speak, if they can't deny, they lisp out something to lessen their Fault, and lay the Blame upon another. Nay so natural is this to Men, that in the greatest of Sins they will charge the Fault on God Himself; blaspheming his Providence under the Name of *Ill-luck* or *Misfortune*, and so laying the Blame of their Sin at Heaven's Door. Thus does the *Foolishness of Man pervert his Ways*; and his Heart fretteth against the LORD. Let us then call *Adam*, Father: Let us not deny the Relation, seeing we bear his Image.

“ I PROCEED

“ I PROCEED to enquire into the *Corruption of Nature* in the several *Parts* of it. But who can take the exact Dimensions of it, in its Breadth, Length, Height and Depth? *The Heart is deceitful above all Things, and desperately wicked: Who can know it?* However we may quickly perceive so much of it, as may shew the absolute Necessity of Regeneration. Man in his natural State is altogether corrupt, thro’ all the Faculties of his Soul: Corrupt in his Understanding, his Will, his Affections, his Conscience and his Memory.

“ I. THE Understanding is despoil’d of its primitive Glory, and covered over with Confusion. We are fallen into the Hands of our grand Adversary, and are deprived of our two Eyes. *There is none that understandeth; the very Mind and Conscience* of the natural Man are *defiled or spoiled*. But to point out this Corruption of the Understanding more particularly, let the following Things be considered.

“ FIRST, There is a natural *Weakness* in the Minds of Men, with Respect to spiritual Things. How hard is it to teach them the common Principles of Religion, to make Truths so plain, that they may understand them? Try the same Persons in other Things, speak of the Things of this World, and they

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will

will understand quickly: But it is hard to make them know, how their Souls may be saved, or how their Hearts may find Rest in *Christ*. Consider even those who have many Advantages above the common Run of Mankind: Yet how small is their Knowledge of divine Things! What Confusion still remains in their Minds? How often are they mired, and *speaking as a Child*, even in the Matter of practical Truths? It is a *pitiable Weakness*, that we cannot perceive the Things which God has revealed. And it must needs be a *sinful Weakness*, since the Law of God requires us to know and believe them.

“SECONDLY, Man’s Understanding is naturally overwhelm’d with gross *Darkness* in spiritual Things. Man, at the Instigation of the Devil, attempting to break out a new Light in his Mind, instead of that, broke up the Doors of the bottomless Pit, by the Smoak whereof he was covered with *Darkness*. When God at first made Man, his Mind was a Lamp of Light: But Sin has now turn’d it into *Darkness*. Sin has closed the Window of the Soul. It is the Land of *Darkness* and the Shadow of Death, where *the Light is as Darkness*. The *Prince of Darkness* reigns therein, and nothing but the *Works of Darkness* are framed there. That you may be the more fully convinced of this, take the following Evidences of it.

I. THE

“1. THE Darkneſs that was upon the Face of *the World* before, and at the Time that *Chriſt* came. When *Adam* by his Sin had loſt his firſt Light, it pleaſed GOD to reveal to him the Way of Salvation, *Gen. iii. 15.* This was handed down by holy Men before the Flood: Yet the natural Darkneſs of the Mind of Man ſo prevailed, as to carry off all Senſe of true Religion from the Old World, except what remained in *Noah's* Family. After the Flood, as Men increaſed, their natural Darkneſs of Mind prevailed again, and the Light decay'd, 'till it died out among the Generality of Mankind, and was preſerved only among the Poſterity of *Shem*. And even with them it was near ſetting, when GOD called *Abraham* from *ſerving other Gods*, *Joſh. xxiv. 15.* GOD gave him a more full Revelation, which he communicated to his Family; *Gen. xviii. 19.* Yet the natural Darkneſs wore it out at length, ſave that it was preſerved among the Poſterity of *Jacob*. In *Egypt* that Darkneſs ſo prevail'd over them alſo, that a new Revelation was neceſſary. And many a dark Cloud got above that, during the Time from *Moses* to *Chriſt*. When *Chriſt* came, nothing was to be ſeen in the Gentile World, but *Darkneſs and cruel Habitations*. They were drowned in Superſtition

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and

and Idolatry: And whatever Wisdom was among their Philosophers, *the World by that Wisdom knew not God*, but became more and more vain in their Imaginations. Nor were the *Jews* much wiser: Except a few, gross Darkness covered them also. Their Traditions were multiplied; but the Knowledge of those Things wherein the Life of Religion lies, was lost. They gloried in outward Ordinances, but knew nothing of *worshipping God in Spirit and in Truth*.

“ Now what but the natural Darkness of Mens Minds, could still thus wear out the Light of external Revelation? Men did not forget the Way of preserving their Lives: But how quickly did they forget the Way, of saving their Souls? So that it was necessary for God Himself to reveal it again and again. Yea, and a mere External Revelation did not suffice to remove this Darkness: No, not when it was made by *Christ* in Person: There needed also the Holy Ghost sent down from Heaven. Such is the natural Darkness of our Minds, that it only yields to the Blood and Spirit of *Christ*.

“ 2. EVERY natural Man's Heart, how refined soever he appear, is full of Darkness, Disorder and Confusion. The unrenewed Part of Mankind are rambling through the World, like so many blind Men, who will neither take a Guide, nor can guide themselves,

selves, and therefore fall over this and the other Precipice into Destruction. Some are running after their Covetousness, some sticking in the Mire of Sensuality, others dashing on the Rock of Pride: Every one stumbling on one Stone of Stumbling or other, as their unmortified Passions drive them. And while some are lying along in the Way, others are coming up and falling headlong over them. Errors swarm in the World: All the Unregenerate are utterly mistaken in the Point of true Happiness. All desire to be happy; but touching the Way to Happiness, there are almost as many Opinions as there are Men. They are like the blind *Sodomites* about *Lot's House*, all seeking to *find the Door*, but in vain. Look into thine own Heart, (if thou art not born again) and thou wilt see all turned Upside down; Heaven lying under and Earth a-top: Look into thy Life, and see how thou art playing the Madman, eagerly flying after *that which is not*, and slighting *that which is*, and will be for ever. Thus is Man's Understanding naturally overwhelmed with gross *Darkness* in spiritual Things.

“THIRDLY, There is in the Mind of Man a natural *Bias to Evil*: Let us reflect a little, and we shall find incontestable Evidence of it.

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“I. MENS’

“ 1. MENS' Minds have a natural Dexterity to do Mischief: None are so simple as to want Skill for this. None needs to be taught it; but as Weeds without being sown, grow up of their own Accord, so does this *earthly, sensual, devilish Wisdom*, naturally grow up in us.

“ 2. WE naturally form *gross Conceptions* of spiritual Things, as if the Soul were quite immers'd in Flesh and Blood. Let Men but look into themselves, and they will find this Bias in their Minds: Whereof the Idolatry which still prevails so far and wide, is an incontestable Evidence. For it plainly shews, Men would have a *visible Deity*; therefore they change the *Glory of the incorruptible God into an Image*. Indeed the Reformation of these Nations, has banish'd gross Idolatry out of our Churches. But Heart-Reformation alone can banish Mental-Idolatry, subtle and refin'd Image-Worship out of our Minds.

“ 3. How difficult is it, to *detain* the carnal Mind *before the LORD*? To fix it in the Meditation of Spiritual Things? When God is speaking to Men by his Word, or they are speaking to Him in Prayer, the Body remains before God, but the World steals away the Heart. Tho' the Eyes be closed, the Man sees a thousand Vanities, and the Mind roves hither and thither:

And

And many Times the Man scarce comes to himself, till he is gone from the Presence of the LORD. The worldly Man's Mind does not wander, when he is contriving Business, casting up his Accounts, or telling his Money. If he answers you not at first, he tells you, he did not hear you, he was busy, his Mind was fix'd. But the carnal Mind, employ'd about spiritual Things, is out of its Element, and therefore cannot fix.

“ 4. CONSIDER how the carnal *Imagination* supplies the Want of real Objects to the corrupt Heart. The unclean Person is fill'd with speculative Impurities, *having Eyes full of Adultery*. The covetous Man fills his Heart with the World, if he cannot get his Hands full of it. The malicious Person acts his Revenge in his own Breast; the Envious, within his own narrow Soul, sees his Neighbour laid low enough: And so every Lust is fed by the Imagination. These Things may suffice to convince us, of the natural *Bias of the Mind to Evil*.

FOURTHLY, There is in the carnal Mind an *Opposition to spiritual Truths*, and an *Aversion to the receiving them*. God has reveal'd to Sinners the Way of Salvation: He has given his Word. But do natural Men believe it? Indeed they do not. They believe not the Promises of the Word: For they who receive them are thereby made

Partakers of the Divine Nature. They believe not the Threatnings of the Word: Otherwise they could not live as they do. I doubt not but most, if not all of you, who are in a State of Nature, will here plead, not guilty. But the very Difficulty you find in assenting to this Truth, proves the Unbelief with which I charge you. Has it not proceeded so far with some, that it has steel'd their Foreheads, openly to reject all reveal'd Religion? And tho' ye set not your Mouths as they do against the Heavens, yet the same bitter Root of Unbelief is in you, and reigns and will reign in you till overcoming Grace captivate your Minds to the Belief of the Truth. To convince you of this

“ CONSIDER I. How have you learn'd those Truths which you think you believe? Is it not merely by the Benefit of your Education, and of external Revelation? You are Strangers to the inward Work of the Holy Spirit, bearing Witness by and with the Word in your Hearts: And so you cannot have the *Assurance of Faith*, even with Respect to the outward Revelation. And therefore ye are still Unbelievers. It is written in the Prophets, *And they shall be all taught of God.* Every one therefore that hath hear'd and learned of the Father, saith our LORD, *cometh unto Me.* But ye have not come to Christ; Therefore ye have not been taught

taught of God. Ye have not been so *taught*, and therefore ye have not *come*: Ye believe not.

“CONSIDER, 2. The utter Inconsistency of most Mens Lives with the Principles which they profess. They profess to believe the Scripture: But how little are they concern'd about what is reveal'd therein? How unconcern'd are ye even about that weighty Point, whether ye be born again, or not? Many live as they were born, and are like to die as they live, and yet live in Peace. Do such believe the Sinfulness of a natural State? Do they believe they are *Children of Wrath*? Do they believe there is no Salvation without Regeneration? And no Regeneration but what makes Man a *new Creature*? O no! If ye did, ye could not live in your Sins, live out of *Christ*, and yet hope for Mercy.

“FIFTHLY, Man is naturally high-minded. Lowliness is not a Flower which grows in the Field of Nature. It is natural to Man to think highly of himself and what is his own. *Vain Man would be wise*: So he accounts himself, and so he would be accounted by others. His Way is *right*, because it is *his own*; for every Way of a Man is *right in his own Eyes*. He is *alive without the Law*, and therefore his Hope is strong and his Confidence firm. It is another

other Tower of Babel: The Word batters it, yet it stands. One while Breaches are made in it, but they are quickly repaired; At another Time, it is all made to shake; but it is still kept up: 'Till God's Spirit raise an *Heart-quake* within the Man, which tumbles it down, and leaves not one Stone upon another.

" THUS much of the Corruption of the Understanding. Call the Understanding *Ichabod*; for *the Glory is departed from it*. Consider this, ye that are yet in the State of Nature, and groan ye out your Case before the LORD, that the Sun of Righteousness may arise upon you, before ye be shut up in everlasting Darkness. What avails your worldly Wisdom? What do all your Attainments in Religion avail, while your Understanding lies wrapt up in Darkness and Confusion, utterly void of the Light of Life?

" II. NOR is *the Will* less corrupted than the Understanding. It was at first faithful, and ruled with GOD: But now it is turn'd Traitor against GOD, and rules with and for the Devil. To open this Plague of the Heart, let the following Things be consider'd.

" FIRST, There is in the unrenew'd Will an utter Inability for what is truly good in the Sight of GOD. Indeed a natural Man
has

has a Power to chuse and do what is *materially* good : But though he can will what is good and right, he can do nothing *aright* and *well*. *Without Me*, that is, separate from Me, *ye can do nothing* ; nothing truly and spiritually good. To evidence this, consider

“ 1. How often do Men see the Good they should chuse, and the Evil they should refuse : And yet their Hearts have no more Power to comply with their Light, than if they were arrested by some invisible Hand ? Their Consciences tell them the right Way : Yet cannot their Will be brought up to it. Else, how is it, that the clear Arguments on the Side of Virtue, do not bring Men over to that Side ? Although Heaven and Hell were but a *may be*, even this would determine the Will to Holiness, could it be determin'd by Reason. Yet so far is it from this, that Men *knowing the Judgment of God, that they who do such Things are worthy of Death, not only do the same, but have Pleasure in them that do them.*

“ 2. LET those who have been truly convinced of the *Spirituality* of the Law, speak and tell, if they then found themselves able to *incline* their Hearts toward it. Nay, the more that Light shone into their Souls, did they not find their Hearts more and *more* *unable* to comply with it ? Yea, there are some who are yet in the Devil's Camp, that
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can tell from their own Experience, Light let into the Mind cannot give Life to the Will, or enable it to comply therewith.

“ SECONDLY, There is in the unrenew’d Will an *Averseness to Good*. Sin is the Natural Man’s Element: And he is as loth to part with it, as the Fishes are to come out of the Water. He is sick; but utterly averle to the Remedy; he loves his Disease, so that he loaths the Physician. He is a Captive, a Prisoner and a Slave; but he loves his Conqueror, Jailor and Master: He is fond of his Fetters, Prison and Drudgery, and has no Liking to his Liberty. For Evidence of this *Averseness to Good* in the Will of Man,

“ CONSIDER, I. The *Untowardness of Children*. How averse are they to Restraint? Are they not *as Bullocks unaccustomed to the Yoke*? Yea, it is far easier, to tame young Bullocks to the Yoke, than to bring young Children under Discipline. Every Man may see in this, as in a Glass, that Man is naturally wild and wilful; that according to Zophar’s Observation, *he is born a wild Ass’s Colt*. What can be said more? He is like a Colt, the Colt of an *Ass*, the Colt of a *wild Ass*: *A wild Ass used to the Wilderness, that snuffeth up the Wind at her Pleasure: In her Occasion who can turn her away?*

“ 2. WHAT

“ 2. WHAT Pain and Difficulty do Men find, in *bringing* their Hearts to religious Duties? And what a Task is it to the natural Man to *abide* at them? To leave the World but a little, and converse with God? When they are engaged in worldly Business or Company, Time seems to fly and is gone before they are aware. But how heavily does it drive, while a Prayer, a Sermon or a Sabbath lasts? With many the LORD's Day is the longest Day in the Week: And therefore they must sleep longer that Morning, and go sooner to Bed that Night, than ordinarily they do, that the Day may be made of a tolerable Length. And still their Hearts say, *When will the Sabbath be gone?*

“ 3. CONSIDER how the Will of the natural Man *rebels against the Light*. Sometimes he is not able to keep it out: But he *loves Darknefs rather than Light*. The outer Door of the Understanding is broken open; but the inner Door of the Will remains shut. Corruption and Conscience then encounter; 'till Conscience is forced to give back: Convictions are murder'd, and Truth is made and *held Prisoner in Unrighteousness*.

“ 4. WHEN the Spirit of the LORD is working a deeper Work, yet what *Resistance* does the Soul make? When he comes, he finds the *strong Man keeping the House*, while the Soul is fast asleep in the Devil's Arms: 'Till the
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the LORD awakens the Sinner, opens his Eyes, and strikes him with Terror, while the Clouds are black above his Head, and the Sword of Vengeance is held to his Breast. But what Pains is he at, to put a fair Face on a black Heart? To shake off his Fears, or make Head against them? Carnal Reason suggests, If it be ill with him, it will be ill with many. When he is beat from this, and sees no Advantage in going to Hell with Company, he resolves to leave his Sins: But cannot think of breaking off *so soon*; there is Time enough, and he will do it afterwards. When at length he is constrained to part with some Sins, others are kept as Right-Hands or Right-Eyes. Nay, when he is so prest, that he must needs say before the LORD, he is willing to part with *all* his Idols, yet how long will his Heart give the Lie to his Tongue, and prevent the Execution of it?

“THIRDLY, There is in the Will of Man a natural Proneness to Evil. Men are naturally *bent to backsliding from God*: They *hang* (as the Word is) towards Backsliding. Leave the unrenewed Will to itself, it will chuse Sin and reject Holiness: And that as certainly, as Water pour'd on the Side of an Hill, will run downward and not upward.

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“ 1. Is not the Way of Evil the *first Way*, wherein the Children of Men go? Do not their Inclinations plainly appear on the wrong Side; while they have not Cunning to hide them? As soon as it appears we are *reasonable* Creatures, it appears we are *sinful* Creatures. *Foolishness is bound in the Heart of a Child, till the Rod of Correction drives it from him.* It is bound in the Heart, woven into our very Nature: Nor will the Knots loose; they must be *broke* asunder by Strokes. Words will not do; the Rod must be taken to drive it away. Not that the Rod of itself will do this: The sad Experience of many Parents testifies the contrary. And Solomon himself tells you, *Tho’ thou shouldst bray a Fool in a Mortar, yet will not his Foolishness depart from him.* But the Rod is an Ordinance of God, appointed for that End; which, like the Word, is made effectual, by the Spirit’s accompanying his own Ordinance.

“ 2. How easily Men are led into Sin! Perswaded to Evil, tho’ not to Good. Those whom the Word cannot draw to Holiness, Satan leads to Wickedness at his Pleasure. To learn doing Ill, is always easy to the un-renew’d Man: But to learn to do Good, is as difficult as for *the Ethiopian to change his Skin.* Were the Will evenly poised between Good and Evil, one might be embraced
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with as much Ease as the other. But Experience testifies, it is not: Yea, the Experience of all Ages. How often did the *Israelites* forsake the Almighty God, and dote upon the Idols of the Nations. But did ever one of those Nations forsake their Idols, and grow fond of the God of *Israel*? No, no. Tho' Man is naturally given to change, it is but from Evil to Evil, not from Evil to Good. Surely then the Will of Man stands not in equal Balance, but has a Cast on the wrong Side.

“ 3. CONSIDER how Men go on still in the Way of Sin, till they meet with a Stop from another Hand than their own. *I bid me, and he went on frowardly in the Way of his own Heart.* If God withdraws his restraining Hand, Man is in no Doubt which Way to chuse. For the Way of Sin, is *the Way of his Heart*: His Heart naturally lies that Way. As long as God suffereth them, all Nations, to *walk in their own Way*. The natural Man is so fix'd in Evil, that there needs no more to shew he is off of God's Way, than to say, he is upon *his own*.

“ FOURTHLY, There is a natural Contrariety, a direct Opposition in the Will of Man to God Himself. *The carnal Mind is Enmity against God: It is not subject to the Law of God, neither can be.*

“ I HAVE

“ I HAVE a Charge against every unregenerate Man and Woman, to be proved by the Testimony of Scripture, and their own Conscience: Namely, that whether they have the Form of Religion or no, they are *Heart-enemies to God*: To the Son of God, to the Spirit of God, and to the Law of God. Hear this, all ye careless Souls, that live at Ease in your natural State.

“ 1. YE are *Enemies to God in your Mind*. Ye are not as yet reconciled to Him. The natural Enmity is not slain, tho’ perhaps it lies hid, and ye do not perceive it. Every natural Man is an Enemy to God, as he is reveal’d in his Word; to an infinitely *holy, just, powerful and true* Being. In Effect, Men are naturally *Haters of God*: And if they could, they would certainly make Him *another* than what He is.

“ To convince you of this, let me propose a few Queries. (1.) How are your Hearts affected to the infinite Holiness of God? If ye are not *Partakers of his Holiness*, ye cannot be reconciled to it. The *Heathens*, finding they were not like God in Holiness, made their Gods like themselves in Filthiness; and thereby discover’d what Sort of a God the natural Man would have. God is holy. Can an unholy Creature love his unspotted Holiness? Nay, it is *the Righteous* only that can give *Thanks at the Remembrance*

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of his Holiness. God is Light: Can Creatures of Darkness, and that walk in Darkness, rejoice therein? Nay, *every one that doth Evil hateth the Light*. For what Communion hath Light with Darkness? (2.) How are your Hearts affected to the Justice of God? There is not a Man, who is wedded to his Sins, but would be content with the Blood of his Body, to blot that Letter out of the Name of God. Can the Malefactor love his condemning Judge? Or an unjustified Sinner a just God? No, he cannot. And hence since Men cannot get the Doctrine of his Justice blotted out of the Bible, yet it is such an Eye-sore to them, that they strive to blot it out of their Minds: They ruin themselves by presuming on his Mercy, *saying in their Heart, the LORD will not do Good, neither will He do Evil*. (3.) How are ye affected to the Omniscience and Omnipresence of God? Men naturally would rather have a blind Idol, than an all-seeing God, and therefore do what they can, as *Adam did, to hide themselves from the Presence of the LORD*. They no more love an omnipresent God, than the Thief loves to have the Judge witness to his evil Deeds. (4.) How are ye affected to the Truth of God? How many hope, that God will not be true to his Word? There are Thousands that hear the Gospel and hope to be saved,

who

who never experienced the new Birth, nor do at all concern themselves in that Question, whether they are born again, or not? Our LORD's Words are plain and peremptory, *Except a Man be born again, he cannot see the Kingdom of God.* What then are such Hopes, but real Hopes that GOD will recall his Word, and that *Christ* will prove a false Prophet? (5.) How are they affected to the Power of GOD? None but new Creatures can love Him for it. Every natural Man would contribute to the building another Tower of *Babel*, to hem it in. On these Grounds I declare every unrenow'd Man an *Enemy to GOD.*

“ 2. YE are Enemies to the Son of GOD, That Enmity to *Christ* is in your Hearts, which would have made you join the *Husbandmen, who killed the Heir, and cast him out of the Vineyard.* Am I a Dog, ye will say, to have so treated my dear Saviour? So said *Hazael*, in another Case. Yet how did he act? Many call him *Dear*; to whom their Sins are ten Times dearer than their Saviour. He is no otherwise *dear* to them, than as they abuse his Death, for the peaceable Enjoyment of their Sins: That they may live as they list in this World; and when they die be kept out of Hell. To convince you of this, I will lay before you the Enmity of your Hearts against *Christ* in all his Offices.

" I. EVERY unregenerate Man is an Enemy to *Christ* in his Prophetic Office. For Evidence of this consider,

" 1. THE Entertainment He meets with, when He comes to teach Souls *inwardly* by his *Spirit*. Men do what they can to stop their Ears, that they may not hear his Voice. They *always resist the Holy Ghost*: They *desire not the Knowledge of his Ways*. The old Calumny is thrown upon Him again, He is *mad*: Why hear ye Him? The *Spirit of Bondage* is accounted by many mere Distraction and Melancholly: Men thus blaspheming GOD's Work, because they themselves are beside themselves, and cannot judge of those Matters.

" 2. CONSIDER the Entertainment He meets with, when He comes to teach Men *outwardly* by his Word.

" (1.) HIS *written Word*, the Bible, is slighted. Many lay by their Bibles with their Sunday Cloaths. Alas! The Dust about your Bibles is a Witness of the Enmity of your Hearts against *Christ* as a Prophet. And of those who read them oftner, how few are there that read them, as the Word of the LORD to *their Souls* in particular, so as to keep up Communion with GOD therein? Hence they are Strangers to the solid *Comfort of the Scriptures*: And if at any Time they are dejected, it is something else, and not the

the Word of God, which revives their drooping Spirits.

“(2.) CHRIST’S Word *preached* is despised. Men can without Remorse make to themselves one silent Sabbath after another. And alas, when they *tread his Courts* how little Reverence and Awe of God appears on their Spirits! Many stand like brazen Walls before the Word, on whom it makes no Breach at all. Nay, not a few are growing worse and worse, notwithstanding *Precept upon Precept*. What Tears of Blood are sufficient to lament this? Remember, we are but the *Voice of one crying*. The Speaker is in Heaven. Yet ye refuse Him that speaketh, and prefer the Prince of Darkness before the Prince of Peace. A dismal Darkness overspread the World by *Adam’s Fall*, more terrible than if the Sun and Moon had been extinguished. And it must have cover’d us eternally, had not *the Grace of God appeared* to dispel it. But we fly from it, and like the wild Beasts, lay ourselves down in our Dens. Such is the Enmity of the Hearts of Men, against *Christ* in his prophetic Office.

“II. THE natural Man is an Enemy to *Christ* in his Priestly Office. He is appointed of the Father a *Priest for ever*, that by his Sacrifice and Intercession alone, Sinners may have Access to, and Peace with God. But

Christ crucified is ever a Stumbling-block and Foolishness to the unregenerate Part of Mankind.

“None of *Adam's Children* naturally incline to receive the Blessing in borrow'd Robes, but would always climb up to Heaven on a Thread spun out of their own Bowels. They look on God as a great Master, and themselves as his Servants, that must *work* and *win* Heaven as their *Wages*. Hence when Conscience awakes, they think that, to be saved, they must answer the Demands of the Law; *Serve God as well as they can*, and pray for Mercy wherein they come short. And thus many come to Duties, that never come out of them to *Christ*.

“Indeed the natural Man going to God in Duties, will continually be found, either to go *without* a Mediator, or with *more* Mediators than *One*. Nature is blind and therefore venturous: It puts Men on going immediately to God *without Christ*. Converse with many Hearers of the Gospel on their Hopes of Salvation, and the Name of *Christ* will scarce be heard from their Mouth. Ask them, How they think to find the Pardon of Sin? They say, They look for *Mercy*, Because God is a merciful God: And this is all they have to *trust* in. Others look for Mercy for *Christ's* Sake. But how do they know *Christ* will take their Plea in Hand?

“Why

“ Why they pray, mourn, confess and have “ great Desires.” So they have something of their own to recommend them to Him. They were never made *poor in Spirit*, and brought empty-handed to God, to lay the Strefs of all on his atoning Blood.

“ III. THE natural Man is an Enemy to *Christ* in his Kingly Office.

“ How unwilling are natural Men to submit to the Laws and Discipline of his Kingdom! However they may be brought to some Outward Submission to the King of Saints, yet Sin always retains its Throne in their Hearts, and they are *serving divers Lusts and Pleasures*. None but those in whom *Christ* is formed, do really put the Crown on his Head. None but these receive the Kingdom of *Christ* within them, and let Him set up and put down in their Souls as He will. As for others, any Lord shall sooner have the Rule over them than *the LORD of Glory*. They kindly entertain his Enemies, and will never absolutely resign themselves to his Government. Thus you see, the natural Man is an Enemy to *Jesus Christ* in all his Offices.

“ 3. YE are Enemies to the Spirit of God. He is the Spirit of Holiness. The natural Man is unholy, and loves to be so; and therefore *resists the Holy Ghost*. The Work of the Spirit is to *convince the World of Sin*.

Sin, Righteousness and Judgment. But O! how do Men strive to ward off these Convictions, as they would a Blow that threaten'd their Life! If the Spirit dart them in, so that they cannot avoid them, does not the Heart say, *Hast Thou found me, O mine Enemy?* And indeed they treat Him as an Enemy, doing their utmost to stifle their Convictions, and to murder these Harbingers that come to prepare the Way of the LORD into the Soul. Some fill their Hands with *Business*, to put Convictions out of their Head, as Cain who fell to building a City. Some put them off with fair *Promises*, as *Felix* did; some *sport* or *sleep* them away. And how can it be otherwise? For it is the Work of the Holy Spirit, to subdue Lusts and burn up Corruption. How then can he whose Lusts are dear as his Life, fail of being an Enemy to Him?

“LASTLY, Ye are Enemies to the Law of GOD. Tho' the natural Man *desires to be under the Law*, as a Covenant of Works, yet as it is a Rule of Life, he *is not subject to it, neither indeed can be*. For 1. Every natural Man is wedded to some Sin, which he cannot part with. And as he cannot bring up his Inclinations to the Law, he would fain bring down the Law to his Inclinations. And this is a plain, standing Evidence, of the Enmity of his Heart against it.

it. 2. The Law set home on the awakened Conscience in its Spirituality, irritates Corruption. It is as Oil to the Fire, which instead of quenching, makes it flame the more. *When the Commandment comes, Sin revives.* What Reason can be assign'd for this, but the natural Enmity of the Heart against the holy Law? We conclude then, that the Unregenerate are Heart-Enemies to God, his Son, his Spirit, and his Law; that there is a natural Contrariety, Opposition and Enmity in the Will of Man, to God Himself and his holy Will.

“FIFTHLY, The unrenew'd Will is wholly perverse, in Reference to the End of Man. Man is a merely dependent Being; having no Existence or Goodness originally from himself: But all he has is from God, as the first Cause and Spring of all Perfection, Natural and Moral. Dependence is woven into his very Nature; so that should God withdraw from him, he would sink into nothing. Since then whatever Man is, he is *of Him*, surely whatever he is, he should be *to Him*: As the Waters which come out of the Sea, return thither again. And thus Man was created, looking directly to God, as his last End: But falling into Sin, he fell off from God, and turned into himself. Now this infers a total Apostasy and universal Corruption in Man. For
where

where the last End is changed, there can be no real Goodness. And this is the Case of all Men in their natural State: They seek not God but themselves. Hence tho' many fair Shreds of Morality are among them, yet *there is none that doth Good*, no not one. For tho' some of them *run well*, they are still *off the Way*; they never aim at the right Mark. Whithersoever they move they cannot move beyond the Circle of *Self*. They seek *Themselves*, they act for *Themselves*: Their natural, civil and religious Actions, from whatever Spring they come, do all run into, and meet in this dead Sea.

" MOST Men are so far from making God their End in their *natural* and *civil* Actions, that *He is not in* all their Thoughts. They eat and drink for no higher End, than their own Pleasure or Necessity. Nor do the Drops of Sweetness God has put into the Creatures raise their Souls toward that Ocean of Delights that are in the Creator. And what are the natural Man's *civil* Actions, such as buying, selling, working, but *Fruit to himself*? Yea, *Self* is the highest End of unregenerate Men, even in their *religious* Actions. They perform Duties for a Name; for some wordly Interest: Or, at best, in order to escape from Hell. They seek not God at all, but for their own Interest: So that God is only the Means, and *Self* their End.

" THUS

“ Thus have I given a rude Draught of Man's Will in his natural State, drawn from Scripture and our own Experience. Now since all must be wrong, where the Understanding and Will are so corrupt, I shall briefly dispatch what remains.

“ III. THE *Affections* are corrupted; wholly disorder'd and distemper'd. They are like an unruly Horse, that either will not receive, or violently runs away with the Rider. Man's Heart is naturally a Mother of Abominations: *For from within out of the Heart of Men, proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness.* The natural Man's Affections are wholly misplaced; he is a *spiritual Monster*. His *Heart* is, where his *Feet* should be, fix'd on Earth: His Heels are lifted up against Heaven, which his Heart should be set on: His Face is toward Hell, his Back toward Heaven. He *loves* what he should *bate*, and *bates* what he should *love*; *joys* in what he ought to *mourn* for, and *mourns* for what he should *rejoice* in; *glories* in his *Shame*, and is *ashamed* of his *Glory*; *abhors* what he should *desire*, and *desires* what he should *abhor*. If his Affections are set on lawful Objects, they are either *excessive* or *defective*. These Objects have either too little

little of them or too much. But spiritual Things have always too little.

"HERE is a threefold Cord against Heaven, not easily broken, a blind Mind, a perverse Will, disorder'd Affections. The Mind swell'd with Pride, says, The Man *should not* stoop; the Will opposite to the Will of God, says, He *will not*: And the corrupt Affections, rising against the LORD, in Defence of the corrupt Will, say, He *shall not*. And thus we stand out against God, till we are created anew by *Christ Jesus*.

"IV. THE *Conscience* is corrupt and defiled. It cannot do its Work, but according to the Light it hath to work by. Wherefore seeing *The natural Man discerneth not spiritual Things*, his Conscience is quite useless in that Point. It may indeed check for grosser Sins, but spiritual Sins it discerns not. Thus it will fly in the Face of many for Drunkenness; who yet have a profound Peace, tho' they live in *Unbelief*, and are utter Strangers to *spiritual Worship and the Life of Faith*. And the Light of his Conscience being faint and languishing, even in the Things which it does reach, its Incitements to Duty, and Struggles against Sin are very remiss and easily got over. But there is also a false Light in the dark Mind, which often *calls Evil Good, and Good Evil*. And such a Conscience

Conscience is like a blind and furious Horse, which violently runs down all that comes in his Way. Indeed whenever Conscience is awakened by the Spirit of Conviction, it will rage and roar, and put the whole Man in a Consternation. It makes the stiff Heart to tremble, and the Knees to bow; sets the Eyes a weeping, the Tongue a confessing. But still it is an evil Conscience, which naturally leads only to Despair: And will do it effectually, unless either Sin prevails over it, to lull it asleep, as in the Case of *Felix*: Or the Blood of *Christ* prevail over it; sprinkling and *purging it from dead Works*.

Thus is Man by Nature wholly corrupted. But whence came this total Corruption of our Nature? That Man's Nature was corrupt the very *Heathens* perceived: But how *Sin entered* they could not tell. But the Scripture is very plain in the Point. *By one Man Sin entered into the World. By one Man's Disobedience many (all) were made Sinners.* Adam's Sin corrupted Man's Nature, and leaven'd the whole Lump of Mankind. We putrified in *Adam* as our Root. The Root was poison'd, and so the Branches were invenom'd. The Vine turned *the Vine of Sodom*, and so the Grapes became *Grapes of Gall*. *Adam* by his Sin became not only guilty but corrupt, and so transmits Guilt and Corruption

Corruption to his Posterity. By his Sin he stripped himself of his Original Righteousness and corrupted himself. We were in him *representatively*, as our Moral Head: We were in him *seminally*, as our Natural Head. Hence we fell in him: (as *Levi paid Tythes*, when in the Loins of Abraham) By his *Disobedience*, we were made Sinners: His first Sin is imputed to us. And we are left without that Original Righteousness, which being given to him as a common Person, he cast off. And this is necessarily follow'd in him and us, by the Corruption of our whole Nature: Righteousness and Corruption being two Contraries, one of which must always be in Man. And *Adam* our common Father being corrupt, so are we: For *who can bring a clean Thing out of an unclean?*

“IT remains only, to apply this Doctrine. And first, For Information. Is Man's Nature wholly corrupted? Then 1. No Wonder the Grave opens its devouring Mouth for us, as soon as the Womb has cast us forth. For we are all in a spiritual Sense dead-born: Yea, and *filthy* (*Psalms* xiv. 3.) noisom, rank and stinking, as a corrupt Thing: (So the Word imports). Let us not complain of the *Miseries* we are exposed to at our Entrance, or during our Continuance in the World. Here is the Venom
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that has poison'd all the Springs of earthly Enjoyments. It is the Corruption of human Nature, which brings forth all the Miseries of Life.

“ 2. BEHOLD here as in a Glass, the Spring of all the *Wickedness*, Profaneness and Formality in the World. Every Thing acts agreeably to its own Nature; and so corrupt Man acts corruptly. You need not wonder at the Sinfulness of your own Heart and Life, nor at the Sinfulness and Perverseness of others. If a Man be crooked, he cannot but halt; and if the Clock be set wrong, how can it point the Hour right?

“ 3. SEE here, why Sin is so *pleasant*, and Religion such a *Burden* to Men: Sin is *natural*; Holiness not so. Oxen cannot feed in the Sea, nor Fishes in the fruitful Field. A Swine brought into a Palace would prefer the Mire. And corrupt Nature tends ever to Impurity.

“ 4. LEARN from hence the Nature and Necessity of Regeneration. First, the Nature: It is not a *partial* but a *total* Change. Thy whole Nature is corrupted. Therefore the whole must be renewed. *All Things* must *become new*. If a Man who had received many Wounds, were cured of all but one, he might still bleed to Death. It is not a Change made by human Industry, but by the Almighty Spirit of God. A Man must

must be *born of the Spirit*. Our Nature is corrupt, and none but the God of Nature can change it. Man may pin a new Life to an old Heart; but he can never change the Heart. Secondly, the Necessity: It is absolutely necessary in order to Salvation. *Except a Man be born again, he cannot see the Kingdom of God*. No unclean Thing can enter the *new Jerusalem*; but thou art by Nature wholly *unclean*. Deceive not thyself: No Mercy of God, no Blood of *Christ*, will bring an unregenerate Sinner to Heaven. For God will never open a Fountain of Mercy, to wash away his own Holiness and Truth: Nor did *Christ* shed his precious Blood, to blot out the Truths of God. Heaven! What would you do there, who are not born again? An *holy* Head, and *corrupt* Members! An Head full of Treasures of Grace; Members fill'd with Treasures of Wickedness! Ye are no Ways adapted to the Society above, more than Beasts to converse with Men. Could the unrenew'd Man go to Heaven, he would go to it no otherwise, than now he comes to the Duties of Holiness, that is, leaving his Heart behind him.

“ WE may apply this Doctrine, Secondly, for *Lamentation*. Well may we lament thy Case, O natural Man; for it is the saddest Case

CASE one can be in, out of Hell. It is Time to lament for thee; for thou art dead already, dead while thou livest. Thou carriest about a dead Soul in a living Body; and because thou art dead, canst not lament thy own Case. Thou *hast no Good in thee*: Thy Soul is a Mass of Darkness, Rebellion and Vileness before God. Thou *canst do no Good*: Thou canst do nothing but Sin. For thou art *the Servant of Sin*, and therefore free from *Righteousness*: Thou dost not, canst not meddle with it. Thou art *under the Dominion of Sin*, a Dominion where Righteousness can have no Place. Thou art a Child and a Servant of the Devil, as long as thou art in a State of Nature. But to prevent any Mistake, consider that *Satan* hath two Kinds of Servants. There are some employed, as it were, in coarser Work. These bear the Devil's Mark in their *Foreheads* having no Form of Godliness, not so much as performing the external Duties of Religion, but living apparently as Sons of Earth, only minding earthly Things. Whereas others are employ'd in more refined Work, who carry his Mark in their *Right-hand*, which they can and do hide by a Form of Religion, from the View of the World. These sacrifice to the corrupt *Mind*, as the other to *the Flesh*. Pride, Unbelief, Self-pleasing, and the like spiritual Sins, prey

on their corrupted, wholly corrupted Souls. Both are *Servants* of the same House, equally void of Righteousness.

“INDEED how is it possible thou shouldst be able to do any Thing good, whose Nature is wholly corrupt? *Can an evil Tree bring forth good Fruit? Do Men gather Grapes of Thorns?* If then thy Nature be totally Evil, all thou dost is certainly so too.

“HEAR, O Sinner, what is thy Case. Innumerable *Sins* compass thee about: Floods of Impurities overwhelm thee. Sins of all Sorts roll up and down in the dead Sea of thy Soul; where no Good can breathe, because of the Corruption there. Thy Lips are unclean: The opening of thy Mouth is as the opening of a Grave, full of Stench and Rottenness. Thy natural Actions are Sin: For *when ye did eat, and when ye did drink, did not ye eat for yourselves and drink for yourselves?* *Zech. vii. 6.* Thy civil Actions are Sin: *Prov. xxi. 4. The Plowing of the Wicked is Sin.* Thy religious Actions are Sin: *The Sacrifice of the Wicked is an Abomination to the LORD.* The Thoughts and Imaginations of thy Heart are *only Evil continually.* A Deed may be soon done, a Word soon spoken, a Thought pass; but each of these is an *Item* in thy Accounts. O sad Reckoning! As many Thoughts, Words, Actions, so many Sins: And the longer thou livest, thy

thy Accounts swell the more. Should a Tear be dropt for every Sin, thine Eyes must be *Fountains of Tears*. For nothing but Sin comes from thee: Thy Heart frames nothing but evil Imaginations: There is nothing in thy Life, but what is framed by thy Heart: Therefore there is nothing in thy Heart or Life but Evil.

“AND all thy *Religion*, if thou hast any, is lost Labour, if thou art not born again. Truly then thy Duties are Sins. Would not the best Wine be loathsome in a foul Vessel? So is the Religion of an unregenerate Man. Thy Duties cannot make thy corrupt Soul holy; but thy corrupt Heart makes them unclean. Thou wast wont to divide thy Works into two Sorts; to count some *Good* and some *Evil*. But thou must count again, and put all under one Head; for GOD writes on them all, *Only Evil*.

“AND thou canst not help thyself. What canst thou do to take away thy Sin, who art wholly corrupt? Will Mud and Filth wash out Filthiness? And wilt thou purge out Sin by Sinning? *Job* took a Potherd to scrape himself, because his Hands were as full of Boils as his Body. This is the Case of thy corrupt Soul, so long as thou art in a State of Nature. Thou art *poor* indeed, extremely *miserable* and *poor*; thou hast no Shelter, but a *Refuge of Lies*. No Garment

for thy Soul, but *filthy Rags*, nothing to nourish it, but *Husks* that cannot satisfy. More than that, thou hast got such a Bruise in the Loins of *Adam*, that thou art *without Strength*, unable to do any Thing. Nay, more than all this, thou canst not so much as *seek* aright, but liest helpless, as an Infant exposed in the open Field.

“O THAT ye would believe this sad Truth. How little is it believed in the World? Few are concern'd to have their evil Lives reform'd; but fewer far, to have their evil Nature chang'd. Most Men know not what they are; as the Eye, which seeing many Things, never sees itself. But until ye know every one *the Plague of his own Heart*, there is no Hope of your Recovery. Why will ye not believe the plain Testimony of Scripture? Alas! That is the Nature of your Disease. *Thou knowest not that thou art wretched, and miserable and poor and blind and naked.* LORD open their Eyes, before they lift them up in Hell, and see what they will not see now!

“MEAN Time let us have a special Eye upon the Corruption and Sin of our Nature. What avails it to take Notice of other Sins, while this Mother Sin is unnoticed? This is a weighty Point; in speaking to which I shall

“I. POINT at some Evidences of Men's overlooking the Sin of their Nature. As (I.)
Men's

Men's being so confident of themselves, as if they were in no Danger of *gross* Sins. Many would take heinously such a Caution as *Christ* gave his Apostles, *Take heed of Surfeiting and Drunkenness.* They would be ready to cry out, *Am I a Dog?* It would raise the Pride of their Heart, not their Fear and Trembling. And all this is a Proof, that they know not the Corruption of their own Nature. (2.) Untenderness toward them that fall. Many in this Case cast off all Bowels of Compassion: A plain Proof that they do not know or *consider themselves, lest they also be tempted.* Grace indeed does make Men zealous against Sin, in others as well as in themselves. But Eyes turned inward to the Corruption of Nature, clothe them with Pity and Compassion, and fill them with Thankfulness, that they were not the Persons left to be such Spectacles of human Frailty. (3.) Men's venturing so boldly on Temptation, in Confidence of their coming off fairly. Were they sensible of the Corruption of their Nature, they would beware of entring on the Devil's Ground: As one girt about with Bags of Gunpowder, would be loth to walk where Sparks of Fire were flying.

2. I SHALL mention a few Things, in which ye should have a special Eye to the Sin of your Nature. (1.) In your Application

tion to *Christ*. When you are with the Physician, O forget not this Disease. They never yet knew their Errand to *Christ*, who went not to Him for the Sin of their Nature; for his Blood to take away the Guilt, and his Spirit to break the Power of it. They should lay before Him a Catalogue of Sins, which might reach from Earth to Heaven, yet if you omit this, you have forgot the best Part of the Errand a poor Sinner has to the Physician of Souls. (2.) Have a special Eye to it in your Repentance. If you would repent indeed, let the Streams lead you up to the Fountain, and mourn over your corrupt Nature, as the Cause of all Sin, in Heart, Word and Work. *Against Thee, Thee only have I sinned, and done this Evil in thy Sight. Behold I was shapen in Iniquity, and in Sin did my Mother conceive me.* (3.) Have a special Eye to it in your Mortification. *Crucify the Flesh with its Affections and Desires.* It is the Root of Bitterness which must be struck at; else we labour in vain. In vain do we go about to purge the Streams, if we are at no Pains about the muddy Fountain. (4.) Ye are to eye this in your daily Walk. He that would walk uprightly, must have one Eye upward to *Jesus Christ*, another inward to the Corruption of his own Nature.

" III. I SHALL

"**III.** I SHALL offer some Reasons, why we should especially observe the Sin of our Nature.

"**1.** BECAUSE of all Sins it is the most *extensive* and *diffusive*. It goes thro' the whole Man and spoils all. Other Sins mar particular Parts of the Image of God; but this defaces the whole. It is the Poison of the old Serpent cast into the Fountain, and so infects every Action, every Breathing of the Soul.

"**2.** IT is the Cause of all particular Sins, both in our Hearts and Lives. *Out of the Heart of Men proceed evil Thoughts, Adulteries, and all other Abominations.* It is the bitter Fountain, and particular Lusts are but Rivulets running from it, which bring forth into the Life a Part only, not the whole of what is within.

"**3.** IT is virtually *all* Sins: For it is the Seed of all, which want but the Occasion to set up their Heads. Hence it is called a *Body of Death*, as consisting of the several Members which constitute that *Body of Sins* (*Col. ii. 11.*) whose Life lies in spiritual Death. It is the cursed Ground, fit to bring forth all Manner of noxious Weeds. Never did *every* Sin appear in the Conversation of the vilest Wretch that ever lived. But look into thy Nature, and thou mayst see *all* and *every* Sin in the Root thereof. There is a
Fulness

Fulness of all Unrighteousness there: Atheism, Idolatry, Adultery, Murder. Perhaps none of these *appear* to thee in thy Heart: But there is more in that unfathomable Depth of Wickedness than thou knowest.

“ 4. THE Sin of our Nature is of all Sins the most *fixt* and *abiding*. Sinful Actions are transient, tho’ the Guilt and Stain of them may remain. But the Corruption of Nature passes not away. It remains in its full Power, by Night and by Day, at all Times, till Nature is changed by converting Grace.

“ You may observe three Things in the corrupt Heart. (1.) There is the *corrupt Nature*, the evil *Bent* of the Heart, whereby Men are unapt for all Good, and fitted for all Evil. (2.) There are particular Lusts or Dispositions of that corrupt Nature, such as Pride, Passion, Covetousness. (3.) There is one, of these stronger than all the rest. *the Sin which doth so easily beset us.* So that the River divides into many Streams, whereof one is greater than the rest. The Corruption of Nature is the River-head, which has many particular Lusts wherein it runs; but it mainly disburdens itself into that which we call the *predominant Sin*. But as in some Rivers the main Stream runs not always in the same Channel, so the besetting Sin may change, as Lust in Youth may be succeeded by

by Covetousness in Old Age. Now what does it avail, to reform in other Things, while the reigning Sin retains its full Power? What if a particular Sin be gone? If the Sin of our Nature keep the Throne, it will set up another in its Stead: As when a Water-course is stopt in one Place, it will break forth in another. Thus some cast off their Prodigality; but Covetousness comes in its Stead. Some quit their Profaneness; but the same Stream runs in the other Channel of Self-righteousness.

“ THAT you may have a full View of the Sin of your Nature, I would recommend to you three Things. (1.) Study to know the Spirituality and Extent of the Law of God; for that is the Glass wherein you may see yourselves. (2.) Observe your Hearts at all Times; but especially under Temptation. Temptation is a Fire that brings up the Scum of the unregenerate Heart. (3.) Go to God thro’ *Jesus Christ*, for Illumination by his Spirit. Say unto Him, *What I know not, teach thou me*: And be willing to take in Light, from the Word. It is by the Word the Spirit teacheth; but unless he teach, all other Teaching is to little Purpose. You will never see yourself aright, ’till He light his Candle in your Breast. Neither the Fulness and Glory of *Christ*, nor the Corruption and Vileness of our

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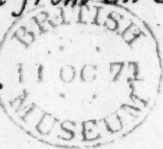
Nature,

Nature, ever were or can be rightly learned, but where the Spirit of *Christ* is the Teacher.

“ To conclude : Let the Consideration of what has been said, commend *Christ* to you all. Ye that are brought out of your natural State, be humble ; still coming to *Christ*, still cleaving to Him, for the purging out what remains of your natural Corruption. Ye that are yet in your natural State, what will ye do ? Ye must die : Ye must stand at the Judgment Seat of God. Will you lie down, and sleep another Night at Ease in this Case ? See, ye do it not. Before another Day you may be set before his dreadful Tribunal, in the *Grave-Clothes* of your corrupt State, and your vile Souls cast into the Pit of Destruction, to be for ever buried out of God's Sight. For I testify unto you, there is no Peace with God, no Pardon, no Heaven for you in this State. There is but a Step betwixt you and eternal Destruction from the Presence of the LORD. If the brittle Thread of Life, which may be broke with a Touch, in a Moment, or ever you are aware, be broken while you are in this State, you are ruined for ever, and without Remedy. But come ye speedily to *Jesus Christ*. He hath cleansed as vile Souls as yours. *Confess your Sins* ; and He will both forgive your Sins, and cleanse you from all Unrighteousness.

F I N I S.

BRISTOL, Aug. 17, 1757.



ERRATA.

PAGE 7, Line 11, read *for* of Contempt or Disdain. P. 12, l. 16, r. *confound*. Notes read *Ibid* xiii, v. 11, 12. P. 17, l. 14, for a. put a ? l. 27, r. gave them up. P. 22, l. 13, r. So. P. 24, l. 2, for the r. this. P. 35, l. 25, for a. put a. P. 37, l. 15, r. sometimes. P. 41, l. 4, put a, after Learning. P. 42, l. 6, for a; put a. P. 45, l. 5, for a ? put a ? P. 47, l. 11, *dele* who. P. 51, l. 25, r. of *Romish* Christians. P. 57, l. 3, for a; put a ? P. 59, l. 26, for a. put a ? P. 65, l. 3, r. a Smuggler then. *Ibid* l. 23, r. *English*. P. 66, l. 5, and 30, r. practise. P. 77, l. 5, for a. put a ? P. 79, l. 6, for a. put a ? P. 80, l. 27, for. put a ? P. 81, l. 20, r. Decree. P. 82, l. 12, for a, put a. P. 90, l. 17, for *your* r. *their*. P. 93, l. 9, 13, 15, 18, *dele* the Quotation Marks. P. 94, l. 22, r. *pass over the*. P. 99, l. 27, r. *by way of*. P. 103, l. 13, r. *THEY* *twice*. P. 104, l. 20, r. Argument. *Ibid* l. 22, for the r. your. P. 106, l. 14, r. ONLY. P. 107, l. 16, for 3. r. III. *Ibid* l. 22, r. from the being. *Ibid* l. 29, for that r. this. P. 109, l. 14, for a, put a. *Ibid* l. 25, r. a *Sim-Offering*. P. 110, l. 27, *dele* entered. P. 112, l. 10, for a. put a. *Ibid* l. 16, for received r. revived. P. 113, l. 6, for V. r. 5. P. 118, l. 20, for. put a. P. 125, l. 10, for a; put a. P. 127, l. 25, for a r. and. P. 128, l. 10, r. *Chastisement*. P. 130, l. ult. for a. put a ? P. 131, l. 8, for a. put a ? P. 135, l. 23, for a ! put a. P. 136, l. 16, for in r. of. P. 139, l. 4, for a; put a. P. 144, l. 7, r. BY NATURE. P. 146, l. 6, r. Nature. P. 148, l. 5, r. Body. P. 150, l. 25, for *sin* r. *sin*. P. 159, l. 25, r. *conceiving*. P. 162, l. 4, for a; put a. P. 166, l. 17, r. Or how can. P. 167, l. 16, r. *charged*. *Ibid* l. 19, for a. put a ? P. 175, l. 4, r. Creation. P. 176, l. 15, r. *taken* *Captive* by him. P. 179, l. 27, put a; after did. P. 191, l. 23, *dele* the last and. P. 199, l. 6, for a; put a. P. 203, l. 10, put a, after both. P. 204, l. 27, for. put a ? P. 217, l. 13, r. testified. P. 225, l. 24, for a. put a ? P. 235, l. 5, r. suffering. P. 244, l. 26, for a ? put a. P. 249, l. 5, for of r. *for*. P. 267, l. 21, for a. put a. P. 270, l. 23, *dele* of. P. 273, l. 24, r. the same Manner. P. 279, l. 7, for a. put a ? P. 280, l. 6, r. affirm. P. 283, l. 3, r. World. *Ibid* l. 30, r. PROFESSION. P. 286, l. 7, r. differs. *Ibid* l. 17, r. observes. P. 293, l. 22, for those r. *these*. P. 294, l. 20, put a : after Point. *Ibid* l. 21, for the r. this. P. 295, l. 8, 9, r. *unavoidable*. P. 299, l. 25, for a : put a ? P. 303, l. 18, for a ! put a ? *Ibid* l. 23, r. according. P. 312, l. 18, for a. put a ? P. 320, l. 23, for a ? put a. P. 321, l. 2, r. larger. P. 329, l. 9, for a ! put a ? P. 330, l. 7, r. where. *Ibid* l. 15, for i. put 7. P. 331, l. 20, for a. put a. P. 332, l. 30, *dele* great. P. 333, l. 24, after For. insert 1. *Ibid* l. 27, for a. put a. P. 334, l. 18, for a ! put a ? P. 336, l. 22 and 26, for a ? put a. P. 337, l. 13, for a ? put a. P. 339, l. 22, for that r. not. P. 340, l. 23, r. reasonably impute. *Ibid* l. 21, r. their being. P. 341, l. 14 and 19, for a. put a ? P. 342, l. 24, r. Members, or their. P. 345, l. 8, r. than. P. 351, l. 10, *dele* some. P. 353, l. 23, *dele* the last own. P. 356, l. 8 and 12, for a. put a. P. 362, l. 28, r. Testament. P. 363, l. 11, for a. put a ? P. 367, l. 18, for a ! put a ! P. 368, l. 17, for those r. *these*. *Ibid* l. 30, for a. put a ? P. 369, l. 8, 14, and 22, for. put a. ? P. 374, l. 19, r. the Dread of. P. 377, Notes r. *Psal* xiv. 2, 3. P. 378, Notes, for *Ista*. v. 3, 6, r. *Ista*. liii. 6. P. 380, l. 22, for a. put a. P. 383, l. 7, for that r. the. P. 384, l. 3, for a. put a. P. 392, l. 3, for the r. *theic*. P. 405, l. 17, r. i. r. r. xv. 22. P. 409, l. 23, r. give. P. 438, l. 24, r. *Moses*.

ATAT II

